

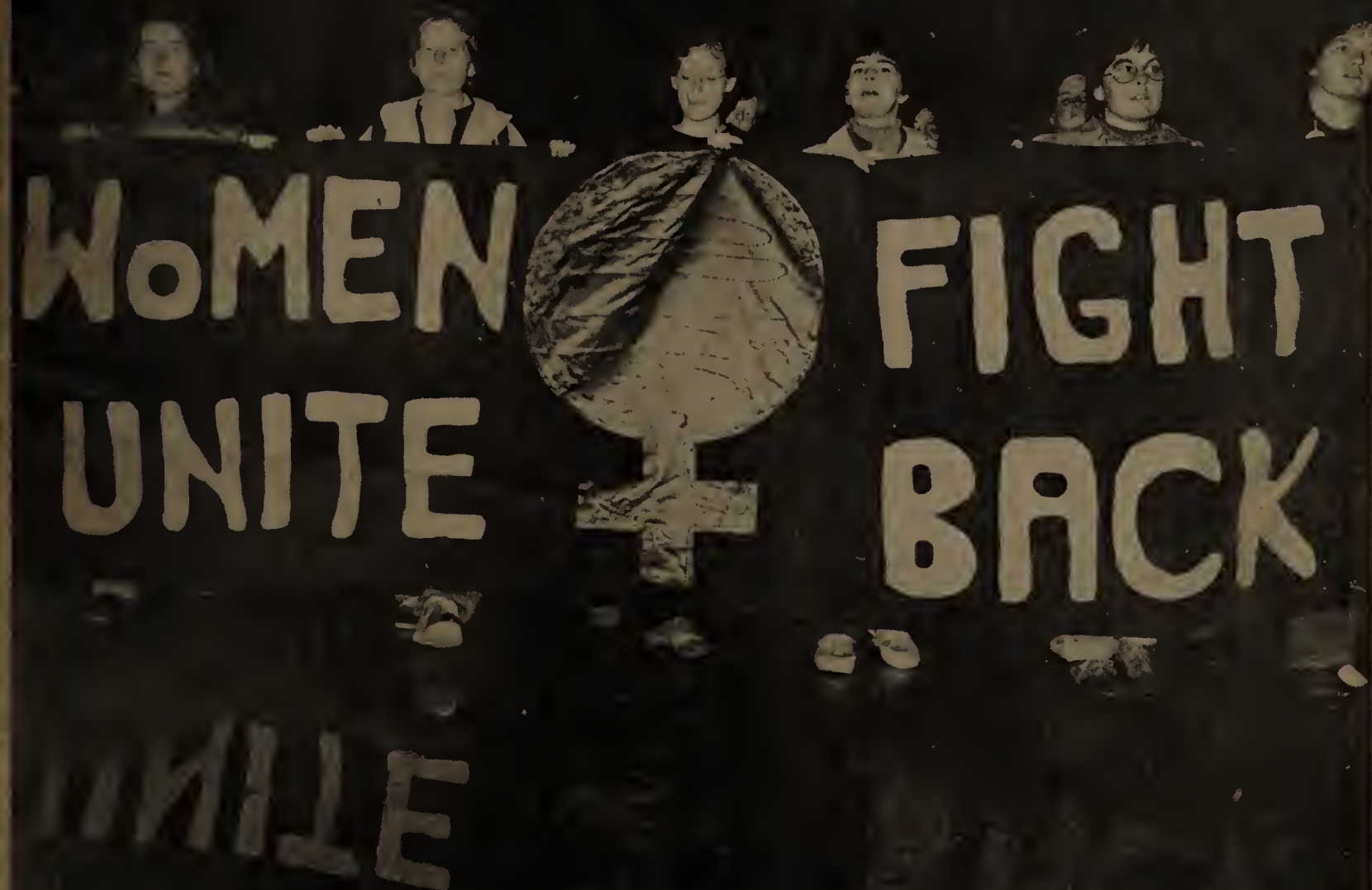
Gay Community News

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SEPTEMBER 1 & 8, 1979

Take Back the Night



Friedkin's
Cruising
Examined

Robin MacCormack
Speaks
Out

Update
On
Italy

Gay Community News

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Women Take Back the Night

By Nancy Wechsler

BOSTON, MA — Over 4,000 white and third world women marched through the Boston streets on the evening of August 18 to protest violence against women and to "take back the night." The constant drizzle did nothing to dampen the enthusiasm and energy of the crowd.

The march had three separate start-up points: Kenmore Square, Uphams Corner (Dorchester) and Hyde Square (Jamaica Plain), because women had expressed a desire to march through their own communities. The three marches converged en route to the rally site at Blackstone Park in the South End. The total number of women marching was estimated at 5,000.

According to organizers of the demonstration, the purpose of "Take Back The Night" was "... to empower ourselves to take action. By marching, women say to each other and to our community that we can do and are

doing something to end violence. We march to recognize and celebrate the strength of women who are working daily in shelters, services and other groups which are organizing against violence against women. A women's march makes our communities aware of the fear with which all women live. We march to say that violence is a part of our lives that we will no longer tolerate. Because the night is the time of our greatest fear, a time when many women are confined to our homes for fear of attack on the streets, we march at night to say together, 'We will fight our fear; we will Take Back the Night.'"

Carrying colorful banners representing the many groups that participated in the march, women walked through the streets chanting: "No More Rape, No More Battering," "No More Rape, No More Murders," "Puerto Rican, Black and White;

Same Struggle, Same Fight," and "Women United Will Never Be Defeated."

The chanting of the marchers drew enthusiastic support from people who lived in the neighborhoods along the route of the demonstration. Women, especially, waved and smiled and shouted support from their apartment windows or from the sidewalks as the march went by. Ellen Carlsen, a participant in the march, commented, "We got a more positive response from people in buildings along the way than at any other demonstration I can remember."

Some men, supportive of the goals of the march, and understanding that the march was for women only, organized themselves into small groups and stood with candles along the route to show their support. They joined the women at the rally.

The rally this year was short, energetic and to the point. Gail Sullivan, an organizer of the march and a member of the Mass. Coalition for Battered Women's Services, was the main speaker. She read a statement written collectively by the Coalition to Take Back the Night. The statement was read in Spanish by Myra Santiago.

Sullivan began, "We came together tonight — women from all races, ages, different communities, classes — and marched to show our power, our unity, our strength and determina-



Susan Fleischmann photo

tion to end violence against women. We are each others' inspiration." Sullivan continued by outlining what the year had been like — the accomplishments, as well as the violence. She said, "We should be energized by our gains and victories. However, 1979 has been a year of brutal violence against women in Boston ... the losses cannot be counted.

... The losses of the last year have been very painful ones. You do not have to be reminded of the slaying of twelve black women and two white women or the series of eight rapes reported in the Allston-Brighton area. These horrible incidents are all too well known among us."

Sullivan continued, "Women
Continued on Page 8

Arrests, Scuffles Mark Continued Protests of Film

By Philip Shehadi

NEW YORK, NY — Arrests and clashes with police marked the evening of Aug. 20 as lesbian and gay demonstrators again took to the streets of the West Village to protest the filming of the movie *Cruising*. It was the first major demonstration in over two weeks and the largest to take place at a filming site while the filming was actually going on.

Village Voice columnist Arthur Bell announced to a crowd of over 200 at a Sheridan Square rally that director William Friedkin had cancelled plans to film that night on Christopher St., in the very heart of New York's gay community. Instead, Friedkin had set up his cameras on West St., a wide thoroughfare that runs along the waterfront between warehouses,

were scuffles and arrests and taunting on both sides — relations between the gay community and the police have seriously deteriorated since the beginning of the *Cruising* protests, and this demonstration often seemed more directed against the police than against the movie.

Several demonstrators told of verbal harassment by the police — "Go take a walk, you faggot" and "Here comes Mister Sissy himself" were shouted at two demonstrators who came too close to the police lines. The crowd pointed fingers of accusation at the police and chanted, "Bigots, bigots, bigots got to go," "Cops and the Klan go hand in hand," and "Another broken promise." According to march organizer Sue



Betty Lane photo

leather bars, and abandoned piers. The bars along the strip refused to cooperate. Badlands and the Ramrod rendered themselves unsuitable for filming by covering their signs with foil and hanging posters in their windows reading "Stop the movie *Cruising*." Friedkin was limited to shooting cars and street scenes, during which many demonstrators shouted and blew whistles.

The police had cordoned off a large area around the filming site and equipped themselves with horses, scooters, police wagons, and fire trucks. Some of the police were attired in riot gear. They formed thick lines at the barricades to prevent protesters from entering the area. As marchers approached the police lines, there

Commings, the police had agreed at a meeting earlier in the day not to bring horses or riot gear, and to let demonstrators march some distance down West St. They did not keep their promise.

One demonstrator was injured after being shoved to the ground by police when he tried to cut the cable of a floodlight. Other demonstrators tried to hamper the police by making as much noise as possible — although the shrill of dozens of whistles was at times deafening. Protesters were unable to get too close to the set, and Friedkin appeared to be filming undisturbed.

The Aug. 20 march came less than a week after a police raid on three West Village bars: the Mine-
Continued on Page 8

Several Reversals of Positions March on Washington Gains New Endorsements

Compiled by Gary V. Richards

NEW YORK, NY — New endorsements are coming down for the national March on Washington for Lesbian and Gay Rights. The latest list of supporters includes the National Gay Task Force (NGTF), Universal Fellowship of Metropolitan Community Churches (UFMCC), Gay Rights National Lobby (GRNL), National Organization for Women (NOW), and Gloria Steinem.

NGTF has just issued a press release reversing a previous decision not to officially endorse the march. They had voiced concern over the planning of the march and drew up a list of seven points that they felt needed to be addressed by organizers. It included such issues as lesbian and

third world visibility in Washington. Although NGTF as an organization would not previously grant their endorsement, they had voiced approval of the five march demands decided upon at the Philadelphia conference and support of any individual members of NGTF who wished to participate.

The NGTF release reads: "The executive committee of the NGTF board of directors voted unanimously at its August 18th meeting to lend official NGTF endorsement for the national March on Washington for Lesbian and Gay Rights scheduled for October 14th. NGTF is encouraging all members and friends to join the national lesbian and gay community in Washington, D.C., on Oct.

14th to call for an end to all social, economic, judicial, and legal discrimination against gay people."

A petition campaign is also being launched by NGTF in connection with the march. They hope to send a letter to Pres. Carter, signed by as many gay people as possible, calling on him to support gay rights. The petition would ask Carter to issue an executive order condemning discrimination based on sexual preference and for him to support the congressional bill (HR 2074) which would broaden the civil rights acts to include lesbians and gay men. NGTF is hoping that this petition campaign will bring to the Capitol the voices of those gay people who cannot attend the
Continued on Page 6

Arrest Sparks Investigation at Pentagon

WASHINGTON, DC — United States military investigators are reportedly looking into a list of names contained in a file seized last week when a Navy yeoman was arrested on espionage charges. While officials of the Justice Dept. emphasized that they had no evidence that Lee Eugene Madsen passed classified documents to agents of a foreign power, they are concerned about a possible breach of security at the Pentagon. According to federal investigators, the confiscated list contained names and "homosexual proclivities" of Pentagon employees.

Madsen stands accused of accepting \$700 from an undercover agent of the Federal Bureau of Investigation, William Chapin, and from Richard Grant Noble,

who first alerted authorities to Madsen's alleged willingness to steal documents. It is alleged that Madsen took Chapin through his Pentagon office on Aug. 10, signing Chapin in at the guards' station with a fictitious name. At that time, Madsen is said to have shown Chapin a "top secret" report called the "USSR-Warsaw Pact General Indicator List," then to have stuffed it down his trousers and smuggled it past the guards.

It has been reported that Madsen is gay, and military investigators, according to a report in the Washington (DC) *Post*, "are now checking ... to determine whether there has been any breach of Pentagon security by homosexuals who might be susceptible to blackmail

threats." It is now and has always been the policy of the U.S. military to discharge known gay persons, not only because of the supposed susceptibility to blackmail, but also, in the words of a Pentagon spokesperson, because the presence of gays "in a military unit would seriously impair discipline, good order, morale, and security." The number of names on the list confiscated from Madsen was not disclosed; nor was it known whether any of the persons whose names appeared thereon held positions "as sensitive as his." Investigators from various branches of the armed forces have launched an effort to identify those persons named on the list.

News Notes

quote of the week

"We discussed her homosexuality . . . We decided it should be acknowledged, but not harped upon. I did not want the play to become a 'cause célèbre' with women's lib groups and homosexuals. I do not believe in factionalized theater. I also pointed out . . . that Stein wrote very little about her inner life and that I felt people needed to know her better as a human being."

—Actress Pat Carroll, speaking with Michiko Kakutani about her portrayal of Gertrude Stein at the Circle Repertory Theater in Greenwich Village. Kakutani's interview with Carroll appeared in the *New York Times* on Aug. 1, 1979.

musician seeks same, object: ensemble

BOSTON, MA — Andrew Nadelson is a musician in search of other gay male musicians. He hopes to form a Boston Area Gay Musicians' Performing Ensemble "to develop and perform our music in a non-competitive, supportive, and creative atmosphere."

Nadelson feels that gay male musicians are faced with "discrimination, alienation, and the pressure to conform to traditional, male competitive attitudes which make the exercise of our craft anxiety-ridden and joyless."

"Although women have taken great steps towards developing their own music in an atmosphere free from male domination," he said, "gay men, except for a few small ensembles working in popular song and folk idioms, have created no spaces for themselves in which we might develop our work with each other as improvisers, performers, and composers in jazz and contemporary music."

Persons Interesting in learning more may call Nadelson at (617) 367-9064.

second retreat for gay women

MILWAUKEE, WI — A Second Retreat for Gay Women has been scheduled for Nov. 9-11 under the sponsorship of Dignity/Milwaukee, the chapter of the national organization of gay Catholics and their friends. The weekend is open to all women of all faiths "who do or have shared the gay Christian experience."

The site of the retreat will be Siena Center on Lake Michigan. Facilitators for the weekend will be Rev. Ellen Barrett, whose 1977 ordination to the priesthood touched off a controversy over women and gays in ministry, and Fr. Rick Woods, author and a former chaplain of Dignity/Chicago.

For additional information, contact Dignity/Milwaukee Women's Retreat, P.O. Box 597, Milwaukee, WI 53201, or call (414) 961-1965.

bay area gay youth publish

SAN FRANCISCO, CA — A monthly newsletter by and for gay youth has begun publication in the Bay area. *Gay Youth Community News*, published by the Gay Youth Community Coalition (GYCC), will contain articles written by lesbian and gay youth, as well as legal and health-related information and listings of resources for gay and lesbian youth in the Bay Area. It will be heavily distributed in the Bay Area and mailed to over 150 individuals and groups around the country.

Spokespersons for GYCC said the newsletter was begun "to help meet our needs to communicate with each other about issues and events pertinent to our lives. It will also serve us in building a strong Gay Youth movement throughout the United States."

Written material is solicited from young lesbians and gay men. Subscriptions are available at the rate of \$5 per year. Subscriptions, submissions, and inquiries should be sent to Gay Youth Community Coalition, 3759 17th St., San Francisco 94114. Subscribers should make checks payable to Sandy Thompson and John Nieto.

library wants contributions

NEW YORK, NY — The International Homophile Research Library, affiliated with the Church of the Beloved Disciple, is seeking contributions of books, records, films, photographs, videotapes, magazines, and periodicals, as well as financial contributions.

Under the direction of Thor Wood as the newly-appointed Librarian-in-Charge, the library has acquired material from diverse sources, including the former Mattachine Collection, "as well as that of Lambda and a recent, major donation by Robert Roth," whose collection included international periodicals "that would otherwise have been unavailable."

Tax-deductible contributions may be sent to the International Homophile Research Library, Church of the Beloved Disciple, 348 W. 14th St., New York, NY 10014.

seminarians seek clark reinstatement

NEW YORK, NY — Fifty-three students at Union Theological Seminary have petitioned the Women's Division of the United Methodist Church to reinstate Joan L. Clark, fired by the Division after she came out as a lesbian last spring.

In a meeting with division president Mai H. Gray, the students presented the petition calling for Clark's reinstatement with salary compensation; the establishment of an employment policy "prohibiting discrimination on the basis of sexual orientation;" a petition to the church's legislative assembly, the General Conference, to "amend the Social Principles so that they affirm the civil and ecclesiastical rights of all homosexual women and men" and to delete a clause in church law prohibiting the funding of "any 'gay' caucus or group;" and to "provide informational/educational resources and events regarding homosexuality for United Methodist Women and the larger church."

The students who met with Gray termed the meeting "cordial" but said that she declined to reply to their appeals. She said the petition probably would be referred to "the appropriate units" in the Women's Division.

concerned about quality child care?

DORCHESTER, MA — Concerned Citizens for Quality Child Care (CCFQCC) is a grass roots organization begun by mothers of modest means. The group is concerned about quality child care, increasing the supply of child care with special regard to the care of infants and toddlers, expanding alternative child care methods, and with making the cost of child care affordable.

CCFQCC provides a day care and 24-hour baby-sitting service, a child care resource information center, a baby-sitters employment agency which will send babysitters to a person's home, and a free clothing, toy, and furniture exchange.

Current plans include setting up child care homes, mothers' cooperatives, and a Resource Guide for mothers being produced by CCFQCC's Child Care Resource Information Center.

CCFQCC is seeking volunteers willing to share their talents. They also seek cash donations, donations of usable clothing, toys, and furniture for the needy.

For additional information, contact CCFQCC at (617) 825-3630, Mon.-Fri., 9 a.m.-5 p.m.

gardner places sixth

LA CROSSE, WI — Kay Gardner, Music Director and Principal Conductor of the Boston-based New England Women's Symphony, has placed sixth in the 1979 National Adult Conducting Competition sponsored by the Great River Festival of Art.

All over the age of 32, 19 competitors from the United States and Canada prepared required works by Dvorak, Liadoff, J. Strauss, Beethoven, Gluck, and contemporary composer David Kraehenbuehl, who served as one of the judges. Each competitor also prepared a work of her/his own choice. Gardner led Julia Perry's "A Short Piece for Orchestra (1952)."

gay boston goes to washington

BOSTON, MA — Recent estimates of lesbian and gay men planning to go to the Oct. 14 March on Washington for Lesbian and Gay Rights from the Boston area indicate that 1,500 people are planning on attending the march. One of the questions most frequently asked at this point is, "How shall I get there?"

Car pools can save people some money. Tolls amount to some \$13 for the 437-mile, 9-hour trip. Amtrak, the country's rail passenger system, is offering excursion fares of \$49 and regular rates of \$70 for the round trip. To inquire about rates or available space, call Amtrak at (800) 523-5720. There is also a bus caravan leaving Boston late in the morning of Oct. 14, returning in the evening on Oct. 15. Round trip bus fare is \$35.

Special air fares are available to those whose reservations are made 30 days in advance. Beacon Tours, in Suite 407 at 739 Boylston St., has been asked by the local march organizers to hold airline seats at reduced rates for those who book early. A very limited number of seats are available at a rate of \$83. The next lowest special fare is \$111, and seats at this rate are also available in limited numbers.

holly near in benefit concert

HARTFORD, CT — Singer/songwriter and activist Holly Near will appear at 8 p.m. on Fri., Sept. 7, in a benefit performance for Neighborhood Women Against Rape and the Hartford Clamshell Alliance. The concert will take place at Weaver High School, 415 Granby St., Hartford. Tickets are \$5, with \$3 tickets available to unemployed persons or persons under age 16. For more information, call (203) 525-1163, ext. 205.

more arrests on block

BOSTON, MA — The crackdown on male prostitution in Boston has continued this month, with over 35 men arrested on "The Block" and in the Park Square Building area in the Back Bay during the first three weeks of August. The anti-prostitution campaign, however, has not been limited to male prostitutes, according to police. Lt. William Bratton of District Four (Back Bay and South End) told GCN that a greater number of female prostitutes have been arrested during the same period.

In the adjacent police district, District One, a massive crackdown on female and transvestite prostitution has netted over 100 arrests in the last month.

berner v. briggs et. al.

HEALDSBURG, CA — Larry Berner, a Healdsburg school teacher, has filed a \$3.5 million suit against State Sen. John Briggs, Healdsburg school trustee Lee Lee, Los Angeles television station KNBC, and the pro-Proposition 6 group, California Defend Our Children. Berner is seeking \$1 in punitive damages from each of the first three defendants and \$500,000 from the last.

Berner, an elementary school teacher, contends that he was defamed in last fall's battle over the anti-gay teachers Proposition 6, proposed by Briggs. Berner claims that a commercial spot for Proposition 6 broadcast by KNBC was slanderous. In it, Lee said, "We have a second grade teacher who uses his status to flaunt his homosexuality to our school children. The parents petitioned my school board. Our lawyer told us under current law there is nothing we can do about this problem."

Briggs is being sued for a statement in which he said, "We don't allow necrophiliacs to be morticians. We've got to be crazy to allow homosexuals who have an affinity for young boys to teach our children."

asian gays hold first meeting

BOSTON, MA — Gay Asian women and men are invited to participate in a rap group meeting for the first time on Tues., Aug. 28 at 8 p.m. The group will meet at the Glad Day Bookshop, 22 Bromfield St.

Organized for and by gay Asians, the group hopes to provide a common space and time for Asian lesbians and gay men "to talk with and learn from each other through sharing our experiences and special concerns as Asian gay people."

The group hopes to function as a visible support and self-help group for Asian lesbians and gay men seeking friendship and community with other Asian gays, and especially for those who are coming out.

For additional information, contact Lillian, (617) 236-4710, Siang-Huat, (215) 661-4852, or the Glad Day Bookshop, (617) 542-0144.

lesbians-colorado hold conference

DENVER, CO — "Lesbians-Colorado," the first state-wide meeting of lesbians, is scheduled for Sept. 28-30 in Denver. The themes for the weekend of workshops are Identification, Affirmation, and Networking. Fees for the conference will be on a sliding scale.

The conference will be held at Denver's Landmark Inn. For a brochure and additional details, write Lesbians-Colorado, P.O. Box 18767, Denver, CO 80218.

judgment of the roaches

PHILADELPHIA, PA — "Judgment of the Roaches," a dramatic reading by author Tommi Avicolli, will take place at the Philadelphia Gay Coffeehouse, 326 Kater St., on Sept. 21 at 10 p.m.

"Judgment of the Roaches," said Avicolli, "takes place within the minds of Mark White, an outcast, homosexual, and dreamer. It is ultimately an indictment against a system that chooses its victims on the basis of their inability to fight back; a system that thrives on pariahs and outcasts. A system only the roaches can survive."

For additional information about the reading, call (215) 922-1623.

erratum

In the "News Notes" section of *GCN*, Vol. 7, No. 5 (Aug. 18, 1979), one item incorrectly reported that the national conference of Dignity, the organization of gay Catholics and their friends, would be held in Chicago Oct. 26-28.

That conference has as its theme "Lesbian and Gay Issues," and is co-sponsored by Dignity/Chicago and the Oasis Center for Human Potential. It is not a national Dignity conference.

The International conference of Dignity is scheduled for San Diego, CA, and will feature such speakers as Rev. Ellen Barrett and Fr. John McNeill. For information about Dignity's International conference, contact your local Dignity chapter.

Commentary Friedkin's Folly

By Robert Etherington

Meteorologists have informed us that the recent heat wave in the Northeast was the worst in 25 years. Those who could afford it fled to cooler climates; those who couldn't hung about their stuffy apartments or on street corners thinking up things to do to keep from going mad. Some, perhaps, did go mad — or so one might think after witnessing hundreds of gay people, apparently made giddy by the heat, taking to the streets recently in Greenwich Village to protest the location filming of the cops and killers melodrama *Cruising*, starring Al Pacino and written and directed by William Friedkin.

Cruising is supposed to be another bit of Grand Guignol in the tradition of Friedkin's earlier money-makers, *The Exorcist* and *The French Connection*. The screenplay is based on a 1970 novel of the same name by one Gerald Walker. The novel examines the mind and bad manners of a psychopathic killer of homosexuals who is pursued through the streets and alleys of New York by an undercover cop. The latter is horrified to discover that he himself is gay and, like his quarry, becomes murderously deranged.

Friedkin apparently believed this charming tale to be good commercial material, a sorry commentary on either his own taste or that of American audiences. The screen adaptation was sent round to various studios and producers' offices, at first with no takers,



Some of the people who gathered at a July 26 demonstration against *Cruising* in Sheridan Square.

until its acceptance by producer Jerry Weintraub and Lorimar Productions. The project was given a grand \$11 million budget and various gay bar owners in New York, as well as the city government (which will do anything, has to do anything, for money), promised complete cooperation for location filming.

Then the fun started.

The screenplay was supposed to have been as classified as the Pentagon Papers, but, like them, it was leaked to nearly everyone who wanted a copy, principally to Arthur Bell, the *Village Voice* columnist and New York's most prominent gay yenta. From his pen flew the first lightning bolt in a great midsummer storm. "*(Cruising)* promises to be the most oppressive, ugly, bigoted look at homosexuality ever presented on the screen, the worst possible nightmare of the most uptight straight and a validation of Anita Bryant's hate campaign . . . I implore readers — gay,

straight, liberal, radical, atheist, communist, or whatever — to give Friedkin and his production crew a terrible time if you spot them in your neighborhood. . . ."

The Bell column caused a great sensation in New York and touched off a campaign in the gay community to disrupt Friedkin's film. Gay bar owners refused to give the director any further assistance and the National Gay Task Force insisted (vainly) that the city government do likewise. When Friedkin and Pacino attempted to film exterior scenes, gay activists followed them around, coughing loudly and making faces at the camera. There were the usual marches through Greenwich Village, with participants heckling the film makers; Flo Kennedy addressed a well attended protest meeting; and there has been scattered violence. One rather surprised New York cop called the protests "the most raucous" he had seen in years.

Continued on Page 8

Cruising Protest Taken to Mayor

NEW YORK, NY — Toward the end of a week filled with what the *New York Post* referred to as "gay riots and demonstrations," gay people again took to the streets to protest the filming of *Cruising* in Greenwich Village. "Several hundred" protesters marched through the Village on Aug. 21 to the Washington Square residence of New York City Mayor Edward Koch. The mayor

was reported to be away from home, but the protesters remained.

Gay people were demonstrating amid confusion over whether Koch had agreed to demands to halt the filming of William Friedkin's latest screen endeavor, which *Village Voice* columnist Arthur Bell has termed ". . . the most oppressive, ugly, bigoted look at homosexuality ever pres-

ented on the screen, the worst possible nightmare of the most uptight straight and a validation of Anita Bryant's hate campaign."

Two New York City officials stated that one of Koch's aides agreed on Aug. 21 to keep Friedkin's crews out of the Village. The night of Aug. 21, they were filming in the Central Park Rambles under heavy police protection. Three other city officials denied the issuance of such an order on the mayor's behalf.

David Rothenberg, the Human Rights Commissioner who replaced the late Commissioner Robert Livingston, reportedly discussed the issue with two Koch aides and a third official on Aug. 21. Rothenberg said he met with Herb Rickman, Koch's liaison to the gay community, and was assured that Friedkin would no longer be permitted to film *Cruising* in the Village.

Rickman denied ever having said such a thing, claiming that the order was in force only for the night of Aug. 21.

The unnamed third city official present at the meeting told the *New York Post* that, in his opinion, Rothenberg's understanding of the order was correct: ". . . the ban was indefinite in length and not limited to last night [Aug. 21]."

While Rickman stated one denial for the mayor, police Lt. Paul Glanzman, the police liaison to the filmmakers, said that there was a ban in effect, but one which he claimed was only applicable to the area around West and Christopher Sts., the scene of "riots and demonstrations" earlier in the week.

Koch's press secretary, Maureen Connelly, averred that the mayor had not yet made up his mind whether to ban Friedkin's crews from the Village.

News Analysis Revere Law Licenses 'Sex Offenders'

Compiled by Dan Daniel

REVERE, MA — By a unanimous vote on Aug. 13, the Revere City Council elected to implement a law which, in essence, requires the licensing of persons seeking employment in areas involving direct contact with children. The responsibility for determining which persons are granted licenses rests solely and completely with the police chief.

The ordinance, sponsored by Councillor William Bell, singles out persons "convicted against any sexual offense regarding violations of child abuse laws." It is not clear why "sexual offense" was plucked out of the laws regarding child abuse. In fact, it would seem at this time that a person with a history of child abuse of a non-sexual nature (i.e., of child-beating) could be granted a license for employment in one of the specified areas, while a person with a "criminal history" of sexual involvement with minors (whether consensual or not) could not.

The law reads, in part:

The Public Interest requires that all persons employed or engaged in the business of:

- Operating child care or day care centers.
- Nurseries
- Child transportation personnel, i.e. School Bus Drivers, Taxi Drivers retained by the School Dept., Private Trans. Co. employees retained by the school dept.
- School Teachers
- School Custodians and Day Care Center Custodians, which requires the person to come into direct contact with children shall submit an application for a license to the Chief of Police of the Revere Police Department. The Chief of Police shall conduct an investigation of the applicant's background prior to the issuance of any license to determine the character and fitness of the applicant seeking a license.

The law goes on to state that the police chief's investigation "shall include but shall not be limited to" attempting to obtain information about a person's background from the Criminal History Systems Board (CHSB) or the Criminal Offender Record Information System.

Peter Larkowich, attorney for the CHSB, said in an interview in the *Boston Globe* that the police chief "is certified to have access to the information" contained in CHSB records about someone's past. He cautioned, however, that the police chief "can only give it out to other certified agencies. The City Council is not one of those agencies."

This would seem to place an inordinate amount of power in the purview of the chief of police, as he is the only person empowered, not only to grant licenses, but to suspend or revoke them, once issued, at his own discretion.

Councillor Bell feels that the law can be enforced without difficulty "because only a few hundred people would be affected and only people in four categories." Larkowich, however, expressed quite a different feeling about the law.

"Just about everyone comes into direct contact with children," he said. "They're talking about literally thousands of jobs here. I'm fairly positive that this thing won't work."

The ordinance arises out of the so-called "sex ring" in Revere which was discovered more than a year ago. That case involved boys involved in sexual activity with men and resulted in more than 100 arrests in ten days. As a result of the investigations carried out in that case, some of the men

involved have fled the country or moved to another state, some have lost jobs, and many have met varying fates in the courts. Bell admits that that case was one of the primary reasons for his introduction of the measure, and has expressed his feeling that the young people of Revere would, under this law, be afforded protection from "criminal abuse." He also voiced his hope that other communities and states would adopt similar legislation.

John Ward, an attorney with the Boston-based Gay and Lesbian Advocates and Defenders and one of the attorneys involved in the trials of men arrested in the Revere man/boy case, said, "From what I've heard, it sounds clearly unconstitutional. It makes me wonder just how far the state can go in banning classes of people wholesale."

Ward further stated that "it's not clear to me that the licensing of teachers is within the power of the Revere City Council. Local governmental bodies only have the powers that are delegated to them by the state legislature . . . and in areas that have been preempted by the legislature, local bodies can't pass laws. One of the areas which may well have been preempted is the licensure of teachers. If the law requires the licensing of everyone who has direct contact with children," Ward continued, "I wonder if that includes storekeepers and such people also."

Ward explained that "the privacy of criminal records is a big concern in this state, and it's not at all clear to me that the police chief is entitled to those records for purposes of granting a license." The CHSB has already stated that such records will not be released to the City Council, but, under certain conditions, they might be released to the chief of police. It is not at all clear at this time whether this situation is, in fact, exemplary of those conditions. Ward explained that this new law in Revere "would seem to be a circumvention of the privacy laws, and one of the chief purposes of their passage was to prevent employers, or prospective employers, from learning of criminal records, particularly where the records are sealed. That's not information that one ordinarily has access to."

Ward expects the law to be challenged in the courts. As it is written, it seems vague and overbroad, at one point stating, "No person shall be employed or be engaged in any business which requires the person to come into direct contact with children without having first obtained a license therefor from the Chief of Police." Later in the ordinance, however, certain categories of occupations are singled out, among them school teachers. That particular section of the law sounds remarkably akin to Sen. John Briggs' (CA) Proposition 6.

In spite of all the apparent vagueness of the law, it is now on the books in Revere. There is a strong likelihood that it will face a court challenge to determine whether it will remain in force. Several people, among them some of the defendants in last year's arrests and subsequent trials, have voiced grave concern about the law. John Mitzel, who worked with the Boston/Boise Committee which formed in the wake of the arrests last year, said, "Now that they've lost in the courts, they're trying to push through all these unconstitutional laws. When this law is challenged in the courts and taken off the books, what are they going to do next?"



Betty Lane photo

Gay
Community
News

THE GAY WEEKLY

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the forest
for the trees

Dear Brothers and Sisters,

There is a disappointing footnote to the historic International Conference of Gay and Lesbian Jews held here in Israel a few weeks ago. Conference delegates gathered at the site to dedicate a new magnificent forest to be planted from donations from gay Jews throughout the world. Already money has been collected to plant 3,000 trees for the "Gay Forest," which will eventually have 10,000 trees.

According to the local press, the Jewish National Fund (which is in charge of planting forests in Israel) is now opposed to inscribing the word "homosexual" on the monument in front of the new forest. The forest is dedicated largely to the gay male and lesbian defenders of the State of Israel and local gay activists want the memorial plaque to state this.

In North America and in Israel, the Jewish National Fund has been cooperative with the gay Jewish organizations and synagogues and has issued certificates and plaques recognizing the gay Jews' trees, until now. The apparent turnaround in policy sounds like the work of the same ultra-orthodox rabbis who tried to prevent the Conference from taking place.

The planting of this new forest by Jewish gay men and lesbians is an important project which deserves the support of all gay people and all Jews. I urge all gay and/or Jewish people reading this letter to contact their local chapters of the Jewish National Fund and apply pressure in order that this forest has a fitting plaque or monument stating that it was planted by gay people honoring the memory of gay Jewish patriots.

On the subject of plaques, I also think it is high time the building formerly housing the Stonewall had a permanent plaque calling attention to its historic importance.

In Gay Unity, Liberation,
Mark N. Silber
Jerusalem, Israel

gay speculators

Dear People,

I am responding to Reed Vernon's letter about the "gentrification" article discussing gay speculation in San Francisco. I am a white faggot who has lived in S. F. for 3 1/2 years. It is true that white gay men have been buying property in Third World Neighborhoods. Landlords in S.F. include both "greedy well-heeled straights" and greedy well-heeled gays. The buying is being done by moneyed people and in this city straight-identified white gay men have access to money.

It is true that gays are also being used. Repainted Victorians are being rented at high rents to gays, who like everyone else need places to live. But as single people living together we may have four or more incomes splitting rent, giving us much easier access to housing than a family with one or two incomes. The owners, gay and straight, are making huge profits. I have come in contact with gay owners who were evicting Third World families to rent to gay men. As the Third World Fund commented, even though gay men and lesbians should know better because of our own oppression, many do not. Gays who can be invisible are allowed the privileges of their cultural group. Many white gay men in S.F. have succeeded in their "upward mobility" (toward straightness?) to where they refuse to deal with poor or non-straight-identified white faggots, much less acknowledge or deal with their racism. Tokenistic gifts by gays to Third World communities do not exonerate us from our racism.

To say that gays are just as hated by the system as blacks lacks the fact that most of the gay speculators could pass for straight as soon as it becomes profitable to do so. The people who bear the brunt of gay oppression are women and effeminate men and drag queens, who have no closets.

The article by the Third World Fund seemed accurate, if unsupportive. There were, however, two gay groups in this area who worked against both Proposition 6 and 7. They were "Lesbian Schoolworkers" and "Progressive Caucus." Lesbians and faggots have also been active in anti-speculation work.

Unfortunately, Reed Vernon's opinions are not rare ones. It is time, as white people, we deal with our racism. Our oppression as lesbians and faggots may make this easier or make us more sensitive, but if not it is our responsibility to keep struggling.

Sincerely,
Jade
San Francisco, CA

Bylines/Datelines

In response to suggestions from our readers, we have developed the following policy: datelines will appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Katherine Davenport") will indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we will use the words "Compiled by."

the rally

Dear GCN,

About many people's disappointment with the lack of celebration and specifically lesbian/gay content at Boston's Pride rally: I too felt the rally lacked a happy gay focus. But now, having objectively read the speeches conveniently supplied by GCN in the comparative coolth of my apartment, I realize that Tia Cross, Bob Collins and Eleanor Johnson made important points and that they were talking to all of us. In addition to the heat, perhaps another reason that we didn't listen to the speakers as closely as we might have is that they were all not the dynamic, seasoned, expert public speakers we expected them to be. They were, in fact, picked by the Lesbian and Gay Pride Committee in part because they were *not* celebrities, and so of course they were inexperienced speakers. OK. But their speeches were thoughtful and were meant to catalyze us all. And if they weren't upbeat enough, it's because we are not living in upbeat times.

I would also like to comment on being objective about original GCN articles too. When I read the latest letter from another anguished reader (Michael Dee, GCN, Vol. , No. 3) who didn't know if a satirical article was supposed to be funny or not, I waved my arms and jumped up and down in metaphorical disbelief. I can understand people being offended by a satire because it's politically incorrect (this happens to me a lot), or not being able to enjoy its humor because it hits too close to home; but they should still be able to tell if a writer is trying to be humorous.

There is a difference between *not thinking something is funny yourself* and *not realizing it is supposed to be funny*. At one of my paying jobs I'm working on a study of verbal humor and right hemisphere brain damage. Our working hypothesis is that even people who have a bizarre sense of humor or those who show no outward sign of appreciation of humor will still be able to tell if a given joke or story is supposed to be funny. Some GCN readers seem to have trouble distancing themselves from the articles they are reading to make just this sort of judgement. Is it now necessary to label all our wry writing with a label "HUMOR: this is supposed to be funny" on top?

objectively yours,
Dee Michel
Cambridge, MA

P.S. Does Michael Dee really exist?

photos

Dear GCN:

I have waited this long to write because I thought surely someone closer to the Boston area would have responded first — and given all the recent letters concerning racism, I'm very surprised no one has.

I am referring to the review of the Black Women's Poetry Readings that were held to benefit the coalition that has formed in response to the racist and sexist murders of women in Boston this year. I attended the Saturday night readings at Sanders theatre — and agree wholeheartedly with Linda Stein's review. But I am outraged at the photograph that accompanied the article. There were many cameras that Saturday evening — many women taking pictures of Audre Lorde, Barbara Smith, and La Triba. So how come the picture accompanying the article shows the only white woman featured on the program???!! The fact that this photo is of Adrienne Rich — an outspoken lesbian feminist who is doing a lot of public work on white women's racism — does not mitigate the visual impact of a white woman under the title "Solemn Celebration: Black Women's Poetry Weekend."

And, to add my piece to the Mitzi/Tia Cross dialogue, this, Mitzi, is what I interpret Tia Cross' speech on racism at a Gay Pride rally to mean in practice. We cannot allow any oppression either to be ignored or to be put in a hierarchy where we can conveniently subordinate it to our own, more personal concerns. Working to combat racism and sexism is crucial to the gay movement — we are so easily splintered by outside attacks that we cannot afford to create our own political fracturing. Our struggles are the same, in many ways.

My respect for Adrienne Rich is very deep, on many dimensions. But I would rather have seen no photograph at all with the article, than to have hers stand alone, in direct contradiction to the article's title. It is almost a mockery.

In struggle and hope,
Lynne S. Brandon
Dover, NH

VACATION

The GCN offices will be closed the week of August 27-31 as we escape for a rest.

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

racism
and the rally

Dear GCN,

In preparing to write this letter I've spent the last week reading and re-reading all of the articles and letters published in GCN about this year's Lesbian and Gay Pride Rally. I've also listened to tapes of the rally made by WMBR-FM. I did this in order to get an overview of both the rally and the controversy it's engendered in the pages of this paper and in the community.

There are two related criticisms of the rally which I want to discuss here. Some people have felt that the speeches did not focus enough on gay issues and gay pride and that instead they centered too much on other issues like racism, feminism, and class oppression. There have been several excellent analyses of these opinions in GCN throughout the summer. However, I am still very concerned, given the actual content of the speeches, about how and why these charges came to be made. I am quite disturbed by the way in which this view especially distorts and overlooks the speeches made by Eleanor Johnson and myself as members of the Combahee River Collective.

Considering that my speech centered on my positive experiences of being a lesbian during the past four years and that the theme of Ellie's speech was the necessity for speaking out as a black lesbian in spite of homophobia in the black community, I come up with rather negative explanations for the origins of these criticisms.

One is that I think our speaking explicitly and self-consciously as *black* lesbians coupled with Tia Cross's and Bob Collins's essential and principled discussions of racism made some people feel they were being "harangued about racism." ("Are We Gay and Proud?" by Nancy Walker, GCN, Vol. 7, No. 2). I am painfully aware that some white people can't yet seem to make the distinction between black people talking — about anything — and black people talking about racism. I feel that because we are black and because we spoke as black women it was assumed that we *must* have been talking primarily about racism. I also know that there are some people for whom mentioning race or racism even once is mentioning it once too often.

Similarly, it seems that because we are black, our speeches were not heard by some as the positive expressions of lesbian identity they were. Instead the content was overlooked to the point that Nancy Walker could write that "*our* rally [was] co-opted by relevant but different consideration." Walker's problems with "difference" are notorious. Her column of Dec. 9, 1978 is a classic of white, lesbian racism. I'm curious to know whether Walker considers homophobia in black communities, for example, to be a lesbian and gay concern. Or is homophobia only "central to every one of us" when its victims are white people in white communities? Once again black women are made invisible by whites whose tunnel vision makes it possible for them to identify only with those white people they consider to be like themselves.

In order to make the claim that the rally did not give enough attention to gay pride and gay issues the speeches presented by Ellie and myself have to be almost totally discounted.

I hope readers will really think about what I've said here, read my speech in this issue and the others that have already appeared.

In Struggle,
Beverly Smith
Cambridge, MA

election time

Dear GCN,

As election time in the city of Boston rolls around again, it has seemed to me that the Mayor of our city is again up to his political acrobatic act. Your August 25 edition only tends to confirm my suspicions.

I found it ironic that in the same edition which detailed Robin MacCormack's fall from grace ("MacCormack Banished From City Hall"), there is a letter from Mayor White dated August 16, 1979 which cites Mr. MacCormack's seemingly important role in the White Administration. Judging from the former article, Robin MacCormack was farmed out to 182 Tremont Street before Mayor White's letter of August 18.

I cannot believe that a person as politically oriented as our present Mayor could deny the symbolism of the first gay liaison being booted out of City Hall by hailing his role in the White Administration a few days later. While I was once ready to give the Mayor credit for his appointment of a gay liaison, it seems as if both Mr. MacCormack and the gay community have been crassly abused by Mayor White.

Sincerely,
Stephen Carr
Boston, MA

Speaking Out

Lesbian Experience — To Clarify Reality

By Beverly Smith

This essay was originally presented as a speech at the Boston Lesbian and Gay Pride Rally, June 16, 1979.

The first thing I'd like to say is that I'm really happy to be here because this is one of my favorite demonstrations of the whole year. It's a very special demonstration to me. The second thing I should say is that I'm probably not going to talk about what you expect. I imagine a lot of you have some notion of what this speech will be like both because, obviously, I am who I am, a black lesbian feminist, and because you're familiar with the political ideas and commitments of my collective, the Combahee River Collective.

I've decided, instead, to use this opportunity to speak more for myself. One of the reasons is that because of recent events in my "personal" and emotional life I panicked some about this speech. I wondered where I was going to get the strength to speak as a lesbian. I felt depleted and not so positive about being a lesbian. Then I began thinking about what it has meant to me to be a lesbian for the last four years, since the time I began to consciously realize myself as a lesbian. This will be a very impressionistic accounting because there's so much more than I could cover in this short time.

I'd like to say too that for those of you who would like to see a fuller expression of our politics our collective statement is now available in the June issue of *Off Our Backs*, the women's newspaper. There're also some fliers here and around the city about our organizing, about an analysis of the murders of black women in this city. It's called at this point, "Eleven Black Women — Why Did They Die?"

One of the things I've experienced is that being a lesbian has clarified reality for me. Another way of putting it is that I feel my life has wholeness, that my life makes more sense. Women who I always liked best, who meant the most to me, I can now also love unreservedly. I also no longer experience the confusion, the murkiness of trying to be heterosexual, trying to like men while at the same time feeling their hatred of me, and of all women. Hearing it in their writing, for example, and their music. Now I don't have to worry like I used to that I prefer women's singing voices rather than men's. It's okay. In fact it's more than okay because we are creating a women's culture and women's music that grows every year.

I can't separate being a lesbian from being a feminist and an activist. So much of what I have to say relates to that fused identity.

Lesbian friendship has been a gift, a blessing to me. Having primacy in the eyes of another woman. To not have that awful negative thought in the back of my mind that this is only second best, that she really doesn't want to be here, would prefer to be with a man — any man.

Being a lesbian has released a lot of energy for me and the movements I'm a part of — the black feminist movement, the women's movement — have given me a place to put that energy. I'm beginning to find my voice, to write, to speak and to do many different kinds of work. (That might have something to do with the number of oppressions we have to fight too.) To have the possibility of working at my full capacity means a lot to me. It's something I've always wanted. Part of that working to capacity is wanting to give the best I can to women I love.

The sense of community, the reality of community is really important to me. Feeling myself a part of a community that crosses man-made boundaries and time and feeling that unique identification with black lesbians both present and past, here and in all the places we find ourselves as African women.

I'd like to talk a bit about the last year in the women's community and the women's movement in Boston. The year started off for me with working with the Bessie Smith

Memorial Production Collective to produce the Varied Voices of Black Women, a concert of black lesbian music and poetry. That was an incredibly rich and complex experience for me. One of the things I began to learn through it was more about what it means to be lesbian-identified. Bessie Smith was a group of black, third world and white women. I realized that one of the reasons we were able to work together as successfully as we did is because we're lesbians. The affection and solidarity we felt came from our woman-identification and our shared oppression and strength as women and as lesbians.

I think of the horrors of this year, of the murders of 12 black women and how third world and white lesbian feminist energy has been vital in response to this from the beginning.

I'd like to talk some about the negatives, more the blocks and hesitations I've experienced in relating to women. I've had some hard and lonely times as a lesbian and one reason I think is because of racism. As third world feminists we often serve a totemic function. White lesbian feminists have begun to "deal with their racism" to use a somewhat tired phrase, but I think in many ways white women haven't yet figured out how to deal with us as us, that is as people, and as women who are lesbians.

Another thing I've found is that our relationships, and I don't only mean sexual relationships, sometimes don't live up to our visions for them. I use that word visions very purposefully because I think being a lesbian is a very visionary undertaking. It's a word I learned from Audre Lorde, the black lesbian feminist poet. That is, I really began to think about and hear that word because of her. I remember her talking about the need for us to have visions as well as to react to the oppression around us.

I think what happens sometimes in our relationships is that we have some inklings of how we want things to be but unfortunately the raw material we have to work with is us. And we were all formed in this crucible of racist, capitalist patriarchy. No one ever taught us how to be dykes and so we're trying to teach ourselves and sometimes we don't do so well. I think, of course, that it's essential that we continue to try and that we see our relationships as part of our political work.

One of the things I thought about was how I could relate to the gay men who're here. I think that there're things I've said that relate to your experience. Since I have the opportunity I'd like to say some things to men. I've also been thinking about the issues of lesbians and gay men working together because of the March on Washington. Something that I think that would help me would be for gay men to begin to discuss in a deep way what it means to them to be gay men. To answer such questions as, why are you gay, what are the positive parts of that identity? What is the emotional content of those gay relationships? One of the reasons I need this information is that until I hear more I'm going on the assumption that misogyny, hatred and fear of women, is sometimes a part of being gay.

I'd like to close by thanking you for listening and by thanking our collective for continuing to survive between a rock and a hard place. I'd also especially like to thank my friends Ellie, Sherry and Diane for their encouragement to make this speech and for the opportunity to discuss and live some of the ideas and experiences in it.

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"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108.

Community Voices

taste

Gentlepeople —

What poor taste! Was it the lack of suitable graphics for the Community Voices pages of *GCN*, Vol. 7 No. 6, that prompted you to reproduce the letter from Mayor Kevin White to all his "friends of the Gay Community" as received, official mayoral stationery and all? Or, perhaps, it was the mistaken notion that including the seal of the city government along with White's name in *GCN* would lend respectability to a lesbian and gay newspaper.

Whatever the motivation, Mayor White and *GCN* would well profit from having his correspondence set to type as are the letters of the lesbians and gay men who communicate via our "editorial" pages.

To those who are aware that this is an election year in Boston, I should add that a similar letter, signed by Mel King and reproduced to display its officialness, would have been equally tasteless.

Respectfully yours

Bruce McLay
Roxbury, MA

the pope's visit

To the Editor:

I hope that when the Pope visits the U.S. this fall, there will be massive protests wherever he speaks. Large banners revealing the perversity of this creature should be hurled aloft: "Pope lives in multibillion dollar palace while millions starve."

Women, gays, and all second class peoples should work for the demise of the Pope's "male-only" club which relegates women to the sole job of baby-producing and tells gays that we are sick. The only real perversion is that the human race is being stifled by neanderthal minds like that of Mr. Pope. If the Church stands for love and wisdom, it's time for the hypocrites who presently run it to abdicate.

Sincerely,

Sherri Nadler
San Francisco, CA

oppressions

GCN,

Today, on the 34th anniversary of the racist atomic bombing of Nagasaki I read the text of Tia Cross's speech on white racism (*GCN*, Aug. 4, 1979). I commend her on her perceptive analysis, proposals for constructive actions and avoidance of guilt tripping. Ms. Cross correctly recognizes that the same processes foster and maintain oppressions of racism, classism, sexism, homophobia. The oppression of every group of people, including the very young (which everyone belonged to at one time), old, physically different, religious and ethnic minorities, is perpetuated by the ruling culture to keep each of the oppressed groups fighting each other for scraps, while the patriarchal capitalist culture marches roughshod over us, raping our planet.

No one group of oppressed people can totally throw off our oppression until all oppression is ended. We must unite to end discrimination against those in other oppressed groups, examining and eliminating our oppressive attitudes and actions towards people in other oppressed groups. To do less and only look out for our narrow self interest is to play the ruling class game of divide and conquer.

As a white, bi-intimate, Jewish male, the folly of only working with those "of my kind" is clear to me. There are so few of us that we obviously wouldn't be able to end oppression of white, bi-intimate Jewish men — not without allying with the majority of the world's people who are oppressed in one or several ways.

Each of us must determine our own priorities in terms of time and energy spent towards ending socially perpetuated hurts. Yet we perform an empowering act each time we try to interrupt any oppression which we experience occurring. And if the oppression was being foisted upon a person from another group, she or he will see we are an ally and will be more likely to interrupt an oppressive act which would more directly affect us.

Doug Friedman
San Francisco, CA

psychiatry on trial

Dear *GCN*:

As a third year medical student in the midst of my required psychiatry clerkship, and on the edge of making a commitment to applying for psychiatry residency training, I was fascinated to find Dr. Mass' article "Psychiatry on Trial" in *GCN*'s August 11 issue. As I read, my fascination turned to amazement — I found that I was reading about my medical school, among others, and I can only write to say that I wasn't surprised and to add some confirmation.

Here at "State University," "Dr. Hymen" continues his active role in the education of medical students, his psoriasis flaring up regularly, his popularity only slightly diminished over the years as more students become more skeptical of psychoanalysis. Perhaps as a result of his suburban, liberal politics, he has adopted a politically "correct" stance on homosexuality (i.e. "they're human beings and deserve their civil rights"), but his biases show through his long white coat. As a freshman, I sat through a lecture following a video tape showing a very effeminate young man admit sheepishly that he was gay in which the good doctor told us for our titillation that at this point in treatment, the man was deep in the throes of "telling me that he wants to suck my penis." Tomorrow, I sit through a lecture, and some home-made, low class porn on Human Sexuality given by "Dr. Hymen." I frankly can't wait to see what sort of garbage he lays on us.

However, because he was here only for an interview, Dr. Mass (which I can only assume is a pseudonym) saw only the tip of the iceberg. He wasn't here to see the developmental psychology lecture given to the freshman in which the instructor, since fired, said that the whole point of growing up is "to be able to develop a loving, monogamous relationship with a human being of the opposite sex. Anything else shows pathologically arrested development." Nor was he here for the Human Sexuality course in which there was no mention of homosexuality at all because; in the incredible logic of the University, in previous years the lectures were poorly attended because they were so poorly taught.

Things do change, though. There now exists a large gay underground among medical people in "Centerville," and among psychiatrists in particular. At one of "Midwestern's" psychiatric residency programs, three-quarters of the first year residents are gay, more or less openly. And I, among others, feel able to sign my medical school and city without serious repercussion.

Sincerely,

Tom Mills
University of Illinois
Chicago, IL

correction

The final sentence of Gia Berkman's letter which appeared in *GCN* Vol. 7, No. 5 under the title "confront and combat" should have read as follows:

If a gay pride rally does not attempt to confront and combat racist, sexist and classist attitudes within our own community as well as outside of it, we do not have much to be proud of.

Gia Berkman
Sharon, MA

YOU CAN HELP

Wherever you live, whatever you do, *GCN* needs you. Are we covering news events in your area? Are there things happening where you live that others elsewhere in the country should know about and maybe learn from? Would you like to see *GCN*'s national coverage increase and improve? Send us clippings from your local newspapers which deal with issues of interest to lesbians and gay men across the country. Volunteer news writers and photographers are also needed in various areas of the U.S. Contact Dan Daniel, News Editor, *GCN*, 22 Bromfield St., Boston, MA 02108.

Opel Murder Stirs San Francisco

Compiled by John Kyper

SAN FRANCISCO, CA — The July 8 murder of Robert Opel, a controversial South-of-Market gallery owner, has sent waves of shock and controversy through the San Francisco gay community. The subsequent escape of his alleged killer, several days after his capture, deepened anger and paranoia among many people, who term the killing an "assassination" and charge that Opel had been set up to be murdered because of his unique "vision." Others, however, contend that Opel was killed because he dealt drugs, particularly PCP.

Several years ago Opel lost his job as a Los Angeles school administrator after he made nude protests in front of the city council and at the Academy Awards presentation. He moved to San Francisco and eventually settled in an old storefront on Howard Street, where he opened Fey Way Galleries, a place for the exhibit-

ion of gay erotic art.

Two eyewitnesses who were with Opel in the apartment adjoining the gallery, Camille O'Grady and Anthony Rogers, described the murder to Duke Smith of the [San Francisco] *Sentinel*. At about 9 p.m. on the night of July 8, two men knocked on the door of the gallery. After Opel let them in, one of them pulled out a shotgun and demanded money and drugs. One, identified as Maurice Keenan, threatened to kill the three. Several shots were fired, including one that hit Opel in the forehead, killing him.

The following day Keenan, Robert Kelly [the other suspect], and Linda Holt, who identified herself as Keenan's wife, were apprehended by an alert security guard at the San Francisco International Airport as they attempted to board a flight for Miami. Three days later Keenan walked out of an unlocked hold-

ing cell in the Hall of Justice.

Police again arrested Keenan several weeks later in North Miami, and he has been returned to San Francisco to face trial.

Opel's friends charge that city police were slow to act on leads after the murder. Keenan's subsequent escape fueled suspicions of official collusion in the killing.

In an unusual move, the San Francisco *Examiner* published the addresses of both Rogers and O'Grady, forcing them to go into hiding until Keenan's recapture. They plan to sue the *Examiner*. Camille O'Grady, in an interview with Randy Alfred on San Francisco radio station KSAN's program "Gay Life," expressed her opinion that the murder was connected with the recent arrest of three men by federal agents who were allegedly "running a drugstore for the gay community."

Federal Agents Arrest 3 in 'Gay Drugstore' Raid

SAN FRANCISCO, CA — Chief federal agent Daniel J. Addario charged on August 8 that three men arrested by Federal drug agents were "running a drugstore for the gay community." The arrested men are John Allen Zlatic, 45, Henry Shernoff, 29, and John Henry Kimak, 38. The men were arrested after Addario's agents allegedly made two drug purchases and recovered various drugs valued at more than \$300,000.

It was in Zlatic's apartment that agents allegedly seized ten pounds of marijuana, two pounds of PCP (or Angel Dust), one and a half pounds of the hallucinogen MDA, and 5,000 Quaalude capsules. Zlatic, Shernoff, and Kimak were arraigned before U.S. Magistrate Frederick J.

Woelflen, who set bail for each man at \$25,000.

Undercover agents claimed that they purchased a pound of Angel Dust from Zlatic at Castro and Market Streets, and that they later bought a pound of MDA from Shernoff in the same vicinity. When Shernoff made the alleged sale to agents, he was accompanied by Kimak, who was arrested at the same time. Federal agents seized Kimak's car, which they said was used for the transport of drugs. In the car, agents said they found marijuana and a small amount of MDA.

A spokesperson for the Drug Enforcement Administration said, "The three are alleged sources of supply of various drugs for the San Francisco gay community."

March Endorsed by More Groups

Continued from Page 1

march.

NGTF also said in their press release that they would assist in preparations for the march and meet with the GRNL and the National Coalition of Black Gays (NCBG) to help with the lobbying day on the Hill.

They stated that previous qualms NGTF had had about the march were set to rest by a report filed by five board and staff members who attended the July march conference in Houston. The participants at the conference were said to be impressed by both grassroots organizing efforts and delegates comprising 50% women and 30% third world gay people.

Lucia Valeska, NGTF co-executive director, predicted that the march would be "the national gay rights event of the decade" and stated that "all lesbians and gay men who are concerned about fighting for their rights should make sure to be in Washington, D.C., and make their voices heard."

NOW Adds Its Support

NOW has just come out in support of the Oct. 14 march also and plans to publicize it in the *National NOW Times*, which reaches 120,000 people across the nation. Arlie Scott, vice-president-action (the political branch of NOW), told GCN how the group came to their decision and gave her impressions of the Houston conference: "I went to the Houston conference as an observer to see what was happening with the

march, and it was clear that the march was going to go on and that the committee was well organized. I then took a proposal to the national board and recommended that the national organization support the march."

Scott said she thought that it was important for the women's movement and the gay movement to work together and predicted that the Washington march would be more than just a "gay pride" march. "It's important to be more than just that," said Scott. "It has to show power . . . in order to do that, the march has to reach out to women's groups and civil rights groups to show that it's a serious movement to be reckoned with." Scott said that NOW would encourage its members to support the march in any way possible and felt that NOW's previous experience with marches could prove to be a valuable resource.

Gay Activist Alliance/DC (GAA/DC), meanwhile, has voted on and approved a resolution proposed by Cade Ware, adding its name to the growing list of endorsers. The five-point policy passed on Aug. 14, although giving the group's official endorsement, also states that, "GAA will not make any formal statement on the march."

When Bob Davis of GAA was questioned about the somewhat unenthusiastic point in the new policy, he said, "We didn't want to make a big folderol about the whole thing, we just wanted to quietly endorse it." He explained,

"The organization, for some time, has had a lot of ambivalence about the march . . . while we're endorsing it, that doesn't mean that the attitudes of a lot of the members [was such] that they cared to be a prime mover in this."

Davis, however, stated that the decision of GAA/DC to endorse

GRNL decided to come out with an official endorsement, however, on August 10, saying, "... recent events suggest it is time for those that had previously had reservations to put them aside and help make this march a success for our movement . . . those that have looked at the march with a jaundiced eye because it might be 'too militant' should look at it from a different perspective. It's an effort for citizens to seek redress from their government. As such, it is truly in the best American tradition."

Lawrence explained that basically Integrity didn't have the organizational mechanisms for revising its position at the moment. "The executive committee doesn't meet until Sept. 6th . . . we're going to present the issue at our convention which meets from the 6th — 9th of Sept., and I expect we'd issue a statement following that," said Lawrence.

He explained that while he thought there were some Integrity members who have always supported the march, their actions as an organization were greatly determined by a negative experience at the Philadelphia conference. "We adopted an even more conservative position [than the statement issued with GRNL and MCC] in May which we did not release, however, following the Philadelphia conference . . ." Lawrence said. "We sent representatives to Philadelphia . . . and we were extremely turned off by that whole scene because of

dumping on religious groups and the exploitation of the gay movement by certain radical groups."

Speaking for himself, Lawrence said, "I'm beginning to feel better about the march. Things I've heard from people who were at Houston were more encouraging. I would support a more moderate stance."

A motion introduced by the MCC chapter of Providence (RI) has brought the endorsement of the national organization. Edward Hougen, pastor of the Boston MCC, told GCN, "A resolution was introduced at the general conference to endorse and support the March on Washington, and it was passed on August 18th." MCC had been standing on the policy statement issued with GRNL and Integrity, saying that efforts were more urgently needed elsewhere.

Hougen, when asked about the reasoning behind the policy switch on the march, said, "I think the major reason was that Troy Perry [the founder of MCC] was getting involved quite heavily in it, so that it would have been very surprising if the church, as a whole, hadn't gone along with his lead."

These new endorsements will now be added to the National Logistics Office's list of 25 current endorsements which includes such supporters as Mayor Marion Barry (Washington, DC), the National Coalition for Black Gays, the New American Movement, and the National Lawyers Guild.



the march "was a realistic move. . . . It's obvious that a march is going to take place, and we just feel that efforts should be made to make it a success," said Davis.

Integrity Maintains Position

John Lawrence of Integrity, an organization of gay Episcopalians, told GCN, "We have not changed our position at this point." Integrity, along with GRNL and UFMCC, issued a statement in April saying that they didn't consider the march a priority and would not devote their efforts to it.

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Friedkin's Folly

Continued from Page 3

And, of course, the media, whose attention is easily captured in the lazy days of summer, can't leave the story alone. Apart from Bell's continuing tirades in the *Village Voice*, articles have appeared in *New York* magazine and in all the newspapers, including the inevitable banner headlines in the *Daily News* and a solemn editorial in the *Times*. Even Boston's *Real Paper* and *Phoenix* have had a go at it. It's enough to make one lose interest.

Has all this fuss been arranged by producer Jerry Weintraub's press agents? After all, as Weintraub himself smugly remarked, "When does a picture in production have an editorial in the *New York Times*?"

Suspecting that a teapot surrounds this tempest, I obtained a copy of Friedkin's screenplay and also of Gerald Walker's original novel. The book has been out of print for years. (Its straight author still works at the *New York Times*, where he helps edit the Sunday magazine.) Not much can be said about the novel. Despite its seamy subject, it is a strangely pale and tired work. Even the most violent passages lack dramatic tension. Walker evidently decided to avoid the blood and guts inherent in a story of a psychotic killer and the cop who imitates him, and chose instead to conduct a low-key examination of the minds, such as they are, of the two principal characters — a reasonably good idea. However, the portrait of the killer (Stuart Richards) is unsuccessful, even though Walker devotes much time and space to it. The causes of Richards' psychoses are never made very clear; one gets the impression Walker has him commit murders largely to keep the plot moving.

The cop, John Lynch, is a slightly more successful creation. A bigoted, grossly macho cretin,

"a little boy dropout in blue playing cops and robbers," he finds himself, to his horror, more than conventionally attracted to a nice, gay playwright he encounters during his undercover work. He crumbles into violent despair and takes up a knife. His first victim is not the playwright, though he gets it in the end, but a fellow cop, a nice bit of irony. Friedkin strangely avoids using in his screenplay. He does not, however, avoid anything else. On the contrary, the screenplay transforms the simple, not to say bland, novel into an extremely gamy potboiler, one so vulgar it is hard to take seriously.

Of course, it must be said in fairness to Friedkin that one cannot judge a film merely by its screenplay (not that this has stopped anyone). My own copy is only a third draft, completed in June, and since then, we are told, innumerable revisions have been made, so many that some actors in the film no longer know what's going on. But however many revisions there may be, the basic tone of the film will probably remain the same — loud and lurid.

In the very first scene, a severed "gangrenous" human arm is fished out of the Hudson and "the camera stays hypnotically on the lifeless limb."

We next meet two nasty cops in a squad car who encounter a pair of male tarts working the streets. There follows this witty exchange:

Cop #1: You remind me of a fellow from Queens. He was a coke sacker.

Cop #2: Ain't that the guy used to be a cork soaker?

Cop #1: Yeah, and before that he was a sock tucker.

Tart: You guys are hilarious.

Cop #1: What about some pie in the shmie.

Cop #2: Come on up here. I wanna show you my nightstick.

And he proceeds to do so, though, presumably, the camera won't "stay hypnotically" on it or *Cruising* might get a commercially damaging X rating.

And all this is in the film's first

few minutes. Friedkin certainly doesn't waste time.

If I were Gerald Walker, I would be extremely annoyed at Friedkin's gross inflation of my relatively straightforward material. In the novel, the cop is asked by his superior, "Do you know any homosexuals?" Friedkin, however, can't leave such a simple question alone. Instead, we hear, "Have you ever had your cock sucked? Ever been porked or had a guy smoke your pole?" (Porked? A new word for me.)

And this is but one tiny example of Friedkin's scabrousness. Throughout the screenplay we are treated not only to scenes of extreme and bloody violence, but also to wild homosexual debaucheries as Friedkin's camera leeringly tours New York's leather bars:

INTERIOR: "THE COCK-PIT"

...

To a loud and menacing Disco beat MEN dance together or embrace.

In the dimly-lit backroom, a series of 2X4's is arranged from floor to ceiling, from which, suspended in chains, is a leather saddle, wherein a NAKED MAN (but for his boots), legs in the air, is being worked over by a YOUNG BEARDED MAN in a leather vest. OTHER MEN stand around watching, saying nothing. SEVERAL COUPLES are also grouped around, engaged in fellatio.

(Friedkin assures us in a NOTE that "none of this sexual activity can be clearly seen." It's just an elaborate tease.)

All this sin and dissipation appear in *Cruising* despite the fact that in Gerald Walker's novel there is not one gay bar scene, still less mad backroom orgies. Evidently Friedkin has neither the desire nor, I suspect, the talent to undertake a relatively quiet, insightful character study of a decaying cop and the killer he pursues. He instead characteristically relies on an excess of sex and violence to scandalize what will hopefully be only a tiny, unremunerative audience.

How disturbed should grown-up people be about all this? My

Continued on Page 9

Take Back the Night

Continued from Page 1
of color have been particularly subject to acts of violence . . . those of us who are lesbians are subject to violence because of our sexual preference . . ." Sullivan launched into an attack on the criminal justice system and particularly the police. "The legal system betrays us constantly," she said. "The racist actions by the police force in arresting and framing black men, as in the case of Willie Sanders, does not insure women's safety. Safety does not mean arresting a black man on very flimsy charges — that only perpetuates the rampant racism in this society. We will not be appeased with unjust arrests. Safety means preventing rape, preventing beatings, preventing murders, and preventing harassment. It means creating a society in which those actions are not condoned."

The gains that had been made over the last year were not overlooked by the collective statement which Sullivan read. Specifically,

Scuffles Mark Protest

Continued from Page 1
shaft, the Anvil, and the Crisco Disco, all of which had been declared in violation of state liquor laws by undercover agents of the state liquor authority. The Public Morals Squad of the New York Police Department carried out the actual raids between 1 and 4 a.m. on Wed., Aug. 15, emptying the bars of patrons and arresting 14 employees. Although sources within both the police department and the agency indicate that these bars — all of which are unlicensed to sell liquor — have been raided before (in the case of the Mineshaft, fairly regularly), the timing of these particular raids raised some questions about the relation of the raids to the protests against *Cruising*. One patron of the Mineshaft reported having seen movie cameras in the back of a police van parked near the bar during the raid. Although

Sullivan pointed to the communities that had begun organizing against violence against women, mentioning Dorchester, Jamaica Plain, Cambridge, the Fenway, and Tri-City area by name. She also reminded people of the groups that had formed to work around the murders of black women in Boston. She said, "The formation and continuation of these groups [to work around the murders] shows that women are joining together and showing that violence against women affects women of all races and classes. Yet," she continued, "while it is true that such violence affects us all, it is not true that it affects us equally."

Sullivan said, "It is not enough for women to resist and organize against violence. . . . It is time for men to take responsibility. They must change their own attitudes — they must interrupt and stop all acts of violence, all threats of violence. That is the responsibility of every man."

unconfirmed, this report led to speculation that, in the words of Joe Smenyak of the Chelsea Gay Association, "at least one of the bar owners could have been cooperating with the police to get some filming done inside one of the bars." The police flatly denied any relation between the protests and the raids.

The filming of *Cruising* is nearing the end of its final week. Although the past month of protest activity has not succeeded in stopping the film, or in getting the film crews out of New York, and although recent demonstrations have not matched the anger, spontaneity, and large crowds of the first protests, the demonstrators can count some successes: Friedkin was unable to shoot on Christopher St., and the script is reported to have been considerably "softened."

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Friedkin's Folly

Continued from Page 8

own instincts tell me to laugh *Cruising* off as a stupid melodrama concocted by a hack director who will exploit anything to make money—an ultimately trivial issue. Others, however, are taking the whole thing more seriously.

Arthur Bell is convinced the film will “precipitate heavy violence against gays.” Echoing this, some are comparing *Cruising* to the notorious Nazi propaganda film *Jud Suess*, an anti-Semitic monstrosity which did its bit during the last World War to rouse the Germans against the Jews. Of course, *Cruising* might incite a punk or two to beat up a few homosexuals as Jews were beaten after showings of *Jud Suess*. But I doubt it, just as I doubt that movies about noble, virtuous homosexuals will cause punks to cease queer-bashing. There is no controlling the behavior of punks. And, in any case, the comparison isn't a good one. Though the homosexual characters in Friedkin's film emerge as silly, sex-obsessed creatures, I don't detect any of the cold, deliberate malice which permeates *Jud Suess*. The latter film was made, under Goebbels' orders, with the very specific intent of arousing anti-Jewish violence. Friedkin is no Goebbels, however, and he hotly denies that he wants *Cruising* to cause any injury or death; indeed, given the legal difficulties he might face if anyone is killed, Friedkin will probably pray for the health and safety of every gay person in the country, with the possible exception of Arthur Bell.

And who is Bell to criticize Friedkin? Bell himself has won great fame and at least a little fortune writing about the same violent and licentious aspects of New York gay life he complains Friedkin is exploiting.

The protesters do, however,

raise a few legitimate points. Since *Cruising* is so objectionable to a fair number of New York residents and taxpayers (yes, gay people do pay taxes), why should the city go out of its way to support the film (blocking off streets, providing police protection, etc.)? Those concerned about Friedkin's First Amendment rights insist that if the city were to withdraw assistance from the project, then a poor struggling artist (never mind the \$11 million budget) would be the victim of “censorship.” But, of course, a cold shoulder from the Mayor's Office of Motion Pictures and Television won't necessarily result in *Cruising*'s suppression; Friedkin and Company will simply have to pay all the bills themselves or go and make the wretched thing somewhere else, somewhere outside of Greenwich Village.

And how presumptuous and insensitive Friedkin is to shoot his glorified porn flick in the heart of New York's gay ghetto. Must gay people be so insulted in their own neighborhood? For years Hollywood has treated homosexuals with scorn and derision, something of which the gay community is bitterly resentful. Yet Friedkin, in his infinite ignorance, adds insult to a long list of injuries by expecting Village gays to welcome him, to throw their bars open to him and even to sign on as extras, as some have done. Would Friedkin also attempt to make an openly racist film in Harlem and expect black residents to embrace him? Of course, that question is academic since it is unlikely that Hollywood directors, including even Friedkin, would knowingly associate themselves with a racist film in Harlem or anywhere else. After all, Hollywoodites like to maintain at least the appearance of liberalism.

Homosexuals, however, haven't yet won the measure of respectability blacks now enjoy, so clods like Friedkin still try to titillate their audiences by

presenting gay people as being little more than demented sex fiends.

This is the heart of the controversy surrounding *Cruising*. As Andrew Kopkind intelligently writes in Boston's *The Real Paper*:

Gays for the first time feel a measure of social legitimacy: they see that they are suddenly at the forefront of a new urban culture. They are imitated and exploited for many positive contributions to style, manners, art, and personal liberation. And yet straight society refuses to acknowledge the legitimacy gays feel. The discrepancy is the source of the rage.

It is conceivable (if not probable) that American commercial filmmakers and the money men behind them, noting Friedkin's ferocious reception in New York, will hesitate before producing another *Cruising*. If so, then something good will have come out of all this midsummer madness.

Gay Lovers Win Visitation Rights

By David Brill

BOSTON, MA — Gay patients at Boston City Hospital's Intensive Care Unit (ICU) will be able to be visited by their lovers under a new policy announced last week by Robin MacCormack, special assistant to Mayor Kevin H. White, and Health and Hospitals Commissioner David Rosenbloom.

Under the previous policy, patients in the ICU could only receive visitors if they were “immediate family” members, such as brother or sister, parents, husband, or wife. MacCormack told *GCN* that he thought such requirements were unfair to gay people who may not have immediate family but whose lovers were just as important.

“The question was what word to use to cover gay lovers,” he ex-

plained. After some discussions with Rosenbloom (and with some gay people who were denied visiting privileges), they settled on the term “significant others” in addition to “immediate family.”

“I hope this policy change is adopted by all the other hospitals in the Boston area,” said MacCormack. “It seems like such a small thing, but when you're told that you can't see someone who's important to you just because you're gay, then it's an important issue.”

The “immediate family and significant others” requirement affects only the requirement for ICU visitors and does not change Boston City Hospital policy regarding visitation rights in other areas at the hospital, about which no complaints had been received.

Boston Hotel Snubs Holly Woodlawn

BOSTON, MA — When an agent at Beacon Tours called the Colonnade Hotel last week to reserve a room for film star Holly Woodlawn, he was given the good old-fashioned runaround.

Roger called the hotel reservation desk to book a room for Woodlawn, who is coming to Boston to host a fundraiser for the March on Washington Committee. He told the clerk, “I'd like to book a room for H. Woodlawn.”

“If you tell me the first name is Holly, I'll scream,” the clerk replied.

“Well, start screaming.”

The clerk, Guy Borden, responded, not by screaming, but by informing Roger that there “might be a problem” in booking Woodlawn at the Colonnade. Roger then telephoned A. Juster, the Colonnade's general manager, to inquire as to what the “problem” might be.

Juster told Roger that the hotel maintains a blacklist consisting, in the main, of the names of former patrons who had bounced their checks to the hotel or had simply skipped out without paying their bills. Juster was informed that Woodlawn had never before stayed at the Colonnade, so how could his name appear on the blacklist?

“Just a minute,” said Juster, who then called the reservations desk himself, or so he told Roger. He got back on the phone and told Roger to call the reservations desk back and talk to Borden; he said everything had been taken care of. When Roger called Borden, he was told that Woodlawn could have a single room for \$90 a night, and that that rate was for the only room available for the night in question.

When *GCN* called to verify the substance of these conversations, the reaction from Borden was one

of surprise. He was then informed that *GCN* had information that two inquiries concerning reservations had been made after the inquiry on Woodlawn's behalf: Mr. Cleary was quoted a single room rate of \$58 per night, and Mr. Stone was quoted a rate of \$74 per night for a deluxe single room. Borden was unable to explain why the rate quoted for Woodlawn was higher than the usual single room rates.

GCN then phoned Juster. He was in a meeting and would return the call when he was finished. He never returned the call, although he did find the time to call Roger at Beacon Tours. “Fucking idiot” is all he allegedly said before hanging up the phone.

Linda Carford of Beacon Tours explained that because of the run-around her agency received at the Colonnade, “Holly Woodlawn will very happily be staying at the Ritz.”



Friday August 31st 1979/9PM

by Jil Clark

Last January, Robin MacCormack arrived at Boston's city hall to begin serving as Mayor Kevin White's liaison to the lesbian and gay community. One month ago, when I went to "the Hall" to interview Robin, I found him tucked away among myriad rows of video tape cartridges in a partitioned-off corner of the Mayor's Office of Communications. As cramped, lacking in privacy, noisy and illogically located as his office was, Robin was managing to work out of it. The city had provided him with what is probably most essential to his functioning as a liaison between our community and the city bureaucracy: a telephone. (During our conversation, Robin told me that much of his time at the Hall is spent dealing with individual lesbians or gay men who call him for advice or assistance.)

However, had Robin and I scheduled our meeting for this week instead, no amount of searching would have led me to Robin's desk, because he is no longer there. And I wouldn't have been able to contact him by phone either, because he no longer has one. The Communications people are politely informing callers, "Robin isn't here," and offering to take a message — which may or may not reach him days later.

Robin has been relocated to 187 Tremont Street, a city-owned building in which most of Boston's neighborhood service programs are located (see *GCN* Vol. 7 No.6). May White's deputy press secretary, Michael Donovan, who is taking credit for the decision to move Robin to temporary quarters in the Tremont Street building, explained that he chose it because the position of gay liaison is a "service oriented, not administrative" one. He added that the Administration had always viewed Robin's office at the Hall as "temporary only" and "not as private as it should have been."

This explanation does not satisfy many Boston lesbians and gay men who are aware that tension has existed between the city and MacCormack since he refused to get involved in Mayor White's reelection campaign. Compounding the lesbian and gay community's suspicion is the fact that this sudden move, of which Robin says that he received no forewarning, was executed less than two weeks after Robin thwarted a scheme of the White organization: he was the sole administration member on the influential Ward Five Democratic Committee who voted against a motion which the White organization strongly favored. One week and a few days later, Robin found his desk half a mile away from the mayor's office and without the phone that is so essential to his effective functioning as a link between the gay community and the city of Boston.

The following are excerpts from our conversation at Robin MacCormack's former quarters in City Hall.

JC: What is your official job description?

RM: The title is very fancy: Special Assistant to the Mayor. There are a whole bunch of special assistants to the mayor. My focus is on being a liaison to the lesbian and gay community in the city of Boston. A great deal of the responsibilities of being liaison I see as educational: teaching people in the city government about the lesbian and gay community — needs, concerns, treatment, all of that. And, in turn, making the community aware of how city government functions — what it does and what it doesn't do — and how they can go about getting what they need — who are the best people to talk to, etc. . . .

JC: How effectively do you think you have been able to perform these duties and what, if anything, has thwarted you in your attempt to do your job as you see it?

RM: The response that I've received from people in high level positions here — commissioners and department heads — has been pretty good, a lot better than I expected. (Actually I really didn't know what to expect since this was all new to me.) Some commissioners I deal with more than others. Commissioner of Human Rights Buford Kegler I can't say enough about. We work together a lot, exchanging philosophies and working on some upcoming programs. We have a very good working relationship and he is an important man in the administration. Then there's Police Commissioner Joseph Jordan, another important person in the administration with whom I have a very good working relationship. He's giving me complete access to him, his office, all of the command staff and all of the district stations. He's been very open and sensitive and he shows that openness and sensitivity and a great deal of intelligence without leaving his role as Police Commissioner.

I also work with Deputy Mayor Kathy Kane who is also very open and sensitive to our issues. Another thing that impressed me when I arrived here: there are a lot of women in very high positions here. I speak frequently with Helen Rees, Commissioner of Cultural Affairs, and Elaine Guiney, Commissioner of Elderly Affairs.

You might ask, "What do those department heads have to do with the gay community?" Well, even though they each have their particular focus, they are ranking people in the Administration, they form somewhat of a cabinet and have input into all aspects of city government, just as I do. I get asked for my opinion on things other than lesbian and gay issues. It's not good to become provincial about your own job. If they know what I'm going through and I know what they're going through, then I know a good time to ask for something. Timing is everything.

JC: What does your job consist of from day to day — one-to-one interactions? Appearances at benefits for lesbian and gay organizations?

RM: There's a lot of night work, because a lot of the groups that want me to get together with them meet at night. I also receive a lot of calls from people with individual problems with the city who have felt in the past — rightly or wrongly — that they weren't too welcome and that they had no access to city hall. Now they know that there's someone they can talk to here. A lot of those problems are with the police, some problems with housing, and a lot of the problems have nothing to do with the city government. I refer people to the Gay Hot Line or Homophile Community Health Service (HCHS) or the Gay Health Collective (at Fenway Community Health Center). I dump a lot of calls on *GCN*, too. I get calls from out of town, and from out of state. Some of them call me back to say how they made out [with the organization to which I referred them].

JC: If a lesbian were to call you contending, for instance, that she'd been harassed by employees at the Food Stamp office, what action would you take?

RM: Well, I'd refer her to Barney Frank, because food stamps fall under state jurisdiction. Barney Frank and I have a pretty good working relationship; with him on the state level and me on the city level, we try to take care of everybody's problems. I'm not saying that I don't call state agencies, because a lot of times that's all it takes [to stop harassment]: hearing from a public official. So I'm willing to write a letter or make a phone call for somebody, but if the problem is out of my province, I'll also try to get someone to help who has [more direct influence over the agency in which there is a problem].

JC: You say that you have a good working relationship with Police Commissioner Jordan. It sounds like you are in a position to call to his attention the prevalence in Boston of queer-bashing and anti-woman violence and to impress upon him the necessity for assigning top priority to halting these crimes. It would seem that the place to begin such a campaign would be among his own ranks, by disciplining police officers who harass women and gay men. Have you pressured Jordan about this?

We've had lots of meetings about these issues. You can only have so many meetings at headquarters and so many meetings at the [city] hall. You can have all kinds of sensitivity out of Berkeley Street [police headquarters] or out of city hall. What we've got to do is filter that down to the patrol officers on the street. We've been trying to do this and we've been somewhat successful. Let me talk about my program with the police:

I've established a sort of community relations program. It has to get more sophisticated but that will take time. I've got this program at Berkeley Street and at a good number of the district stations. I've focused on Districts 1 and 4 because a lot of the anti-gay violence occurs there. But what I constantly stress to the Police Department is that [the violence] by no means ends there, that lesbians and gay men live throughout the city. We get calls from people in Hyde Park, South Boston, Charlestown, Roxbury, West Roxbury — all over the place. There was a time when the Police Department thought that gay people were endangered only when they came into town. I think it was my little "we are everywhere" speech that finally got to them.

There's more to this community relations program: I initiated a program at the police academy as part of their sensitivity training: awareness of the lesbian and gay community in the city of Boston. This is the first time we've had a program as such sponsored by the city as part of the police training. It's one lecture of a mandatory class which consists of a series of lectures.

When I went down to the academy to give the lecture, I was received very well by the command staff and the recruits. I enjoyed talking with them and listening to questions. I noticed a difference this

year in the makeup of the recruit class: up to a few years ago, I would have been talking to fifty white males, whereas this year, less than half fell into that category, with the rest being women, blacks and hispanics.

With the recruit program, I'm acting upon the premise that if we can talk to them before they get out on the street and learn some bad habits, maybe we'll be ahead of the game. It's going to take time because they're not going out on the street for a while. But if I keep this program going, which I will, months from now it will be a great help. As we're losing some of the older, more conservative members approaching retirement age, we're gaining younger people, women and minorities whose awareness seems to be greater.

This is all very philosophical, however, because gay people are still being assaulted on the street and being given a bad time by police officers. [Police harassment] is being lessened because we've been able to discipline officers in the past for mistreatment.

JC: Besides the basic message, "gay people are people," what do you say to the recruits in your lecture?

RM: I start at the beginning with terminology. It sounds simple, but it's important. A lot of the complaints against police have to do with this: an officer is doing his[sic] duty and he'll let terminology creep in which turns it into a sexual issue, whether it is or not. Most of the complaints we get are not from people who were beaten by an officer, but by people who were called "faggot" or "dyke" in the process of being arrested or dispersed. The women, black and Hispanic recruits were already very aware of this problem.

I stressed to the recruits that a lot of crimes committed against people who have been verbally mistreated by police officers in the past go unreported. So we have people who are getting assaulted, mugged, having their homes robbed, but will not call the police about it. This is serious and must be corrected.

"When you get to the scene, your job is to see who's right and who's wrong, not to judge someone's lifestyle," is what I've stressed to them. "Your initial response when you get to the scene is what's important. That's what will either encourage or discourage people to have confidence in you as a police officer and in the department."

JC: Have you challenged Commissioner Jordan on the subject of stepped-up raids on gay male pornographic movie houses?

RM: We've certainly talked about it. There were not, by the way, strictly gay establishments involved; they were all over the Combat Zone. I haven't really gotten a response from Commissioner Jordan yet. Barney Frank addressed the problem really well [*GCN* Vol. 7, No.2].

JC: Many Boston lesbians are incensed that police officers are being thus deployed in petty harassment while the daily number of batterings, rapes, and murders of women remains staggering. Have you approached the Commissioner as an advocate for those of us in the community who are endangered by anti-woman violence?

RM: No, I have not. And the reason that I have not is that the mayor



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himself is putting pressure on the police commissioner. There's no need for me to put pressure on the commissioner when he's already getting it from the top guy. I would just be getting in the way. He knows I want to hear about what's going on and he'll call me and tell me.

JC: Lesbians who visit the Saints and lesbian and gay bar goers in general have complained of intensified harassment by city officials and police this year; suddenly, it seems that fire code regulations which have been dormant for years have been resurrected. As a result, lesbians and gay men must wait in long lines outside of bars where they are all the while more vulnerable to attack by homophobic hoodlums. Have you investigated this situation?

RM: I'm aware of this situation — especially about what's going on in the gay bars, in particular the Saints, because that's a unique situation there. To begin with, what's happening is not a crackdown on gay and lesbian bars in particular. Just before I took this position, orders went from the licensing board and police commissioner to enforce maximum capacity laws; bars had begun to be seriously overcrowded and the licensing board was afraid of people being trampled in a fire. Secondly, in anticipation of the raised drinking age, the police commissioner wanted an increased inspection of bars to prevent them from serving minors.

When calls started coming in from gay bar patrons, I checked into what was going on, which bars were being visited. I found to my satisfaction that the bars weren't being visited or cited on the basis of sexuality; it was being done geographically. I have a list of all the bars being visited, and it starts way out at the Kenmore Square line and comes forward through all of downtown and down into the financial area where there are, of course, many gay bars. That's how it's being done. It's not being done on the basis of clientele.

JC: At the time that Mayor White chose you, many lesbian women wondered how representative of them you would be. Why do you feel Mayor White chose a man rather than a woman for the position?

RM: I don't know if he made a conscious decision on the basis of gender. When I came up here I was told that I was chosen because of the work that I'd done in the community over the years — with legislation, with business, with the Gay Health Collective and the Homophile Community Health Service. They coupled that with the fact that I'm a member of the Ward 5 Democratic Committee and the neighborhood association of Back Bay so that, in choosing me, they had a liaison with the lesbian and gay community, the neighborhoods, and a political group. And I've always had a good working relationship with the police department which I've found to be an important part of this job.

JC: How well do you feel you've represented the lesbian community so far? Where you have felt a lack of sympathy with lesbians, to whom have you turned to learn more about Boston's lesbians' needs?

RM: O.K., that's the key right there: "to learn more." I've had a certain amount of exposure to the lesbian community over the years,

mostly through lobbying for legislation and some women who are my close friends. When I was appointed, I received phone calls from some of these women who offered their help in this area. What I've tried to do besides talking with women in the community [is to try to get women appointed to advisory councils].

Let me explain what advisory councils are. There are different advisory councils in the city, each with a particular focus. The positions are non-paying and made up of citizens. Some of the advisory council members serve as neighborhood representatives, and some serve because of their qualifications or knowledge on a particular subject.

After being up here [in Government Center] for a short time, I became aware of two openings on advisory councils, which doesn't happen too often. I went to ask the mayor for those two openings and — surprise, surprise — he gave them to me. One opening was on the Council on Alcoholism and Drug Abuse. So I called down to HCHS and HATS (Homophile Alcoholism Treatment Service). Bob Connolly (of HATS) sent me a resume that you couldn't touch; he was eminently qualified for the job. I recommended to the mayor that he appoint Bob to the council, and he did.

The other opening was on the Boston Commission on the Status of Women. I've asked Ann Maguire to sit in on this council because she's so qualified. I asked her because of her long-standing commitment to the community: her effective lobbying, her outreach on the radio show Gay Way, and her readiness to help any worthwhile group [by holding fundraisers at Somewhere, the bar that she manages].

The biggest reason I picked Ann is that you're not going to quiet her down when she's got something to say, and that's what we need. She has already caused some awareness on this Commission of the lesbian community in Boston. . . . Through her work there, the Commission is going to do something specifically directed toward the lesbian community for the first time.

JC: Are there no other lesbians on the Boston Commission on the Status of Women?

RM: I don't know if there were; there is now. It's not the type of commission where you would take a poll and ask people if they are lesbians, but my feeling is that there were not any lesbians. So we discovered that and we knew there certainly should be and we corrected that situation. I see that as part of my job.

But what I'm trying to do by getting Bob and Ann onto these councils, and will continue to try to do in other areas, is give people from the lesbian and gay community a voice in city government. My voice is only one; we need more lesbian and gay people's input.

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JC: What are some of the long range plans that you've mentioned?

RM: One thing we're working on is finding a building that could serve as a common space for Homophile Alcoholism Treatment Service (HATS), Homophile Community Health Service (HCHS), and the Gay Health Collective. Rental fees and location have long been a problem for them. I can remember years ago on the Gay Health Collective talking about these three clinics sharing some common space, possibly saving some rental money by using a common reception area.

But more important is the benefit to the community. There are people who walk into HCHS who have a medical problem and they have to be referred down to the Fenway. People walk into the Gay Health Collective thinking that they have a medical problem and they are actually in need of counseling. There are people who go to both places when their problem is clearly alcoholism.

But to do this is going to be hard. We've got to locate a building, in an accessible and relatively safe area. After that, I've got to try to sell it to the neighborhood and go through zoning codes, board of appeals, variance codes and all of that. . . . I'll need the community's support when we get to that point.

JC: Have you thought about drafting a gay rights ordinance in the city of Boston?

RM: Yes. Human Rights Commissioner Buford Kegler and I have been working on a rather comprehensive human rights ordinance which, in addition to the usual things that you would see in the MCAD (Massachusetts Commission Against Discrimination) charter — race, creed, sex — would include sexual orientation.

The advantage to having this in ordinance form is that it is then "enabling legislation"; it gives very strong enforcement powers to the commissioner of human rights.

And Buford Kegler has a reputation for making people realize that it's a lot easier to comply with laws about human rights than not. As an ordinance, however, it will have to be passed by the City Council. We've got it in the draft stage. We've kept it confidential [until this interview] because we both decided that to talk about it publicly now would be to jeopardize the whole thing. We've needed time to do our private lobbying.

JC: When do you think you'll be ready to present the ordinance to the council?

RM: Well, it's an election year, so we're talking to some council members about the politics behind introducing it. When this does surface, we're going to need support from the gay community [in the form of] letters and lobbying the council members.

JC: On July 12 on Newbury Street, mayoral candidate Joseph Timilty held a meeting with the gay community. There, he asserted that the smallness of your salary as the city's liaison to the gay community betrays the fact that meeting the needs of Boston's lesbian and gay citizens is a low priority. Would you comment on this remark?

RM: If I were here for the money, I wouldn't be here. I don't do this job because of what I'm paid and there are people in the community who work very hard in politics and make much less — a lot of them are people down at GCN.

When I took the job, I didn't consider [how the size of the salary might reflect] the mayor's priorities. . . . And I think that \$14,000 isn't bad for an entry-level position, though there are special assistants who are making a lot more. At any rate, by bickering over the salary, I'd be defeating my own purpose in being here. . . .

JC: Why do you think the mayor wants you here? Is your job important to him?

RM: Yes, I'm sure it is or I wouldn't be on the payroll. And I'm absolutely certain that it's important to the community to have somebody up here in city government. What it means to other people? . . . I care much less about that.

JC: Do you feel that you're being used as a pawn in Mayor White's re-election campaign to get the "gay vote"?

RM: No, I don't, though I suppose that time will tell. I thought about that when I took the job. I finally decided that I didn't care what anybody's motivation was. The job was there, and I had a responsibility to take it — never mind anybody's motivation, never mind what *they* had in mind.

[That I am not a token here is illustrated by the fact that] I've been able to do things. If I were just sitting up here getting paid for being gay, then I would tell you that the job was a token. I would make that public and I would leave. But I've had input with many different departments and those people have not only responded to me, but have sought me out for more input.

JC: How significant do you think the mayor considers the votes of lesbians and gay men to be in his re-election?

RM: I really don't know. I know they consider it significant and we ought to take that for all it's worth.

JC: Does he regard us as one solid voting block?

RM: Again, I don't know. They don't share this information with me because of my decision [not to work for the campaign and the administration simultaneously]. . . . I feel that I can't do that and also do my job. My job is one of service to the community. I've made it clear that, in order to do that job, I cannot simultaneously work on anybody's campaign.

JC: Does this stand have anything to do with your decision not to speak at Boston's Lesbian and Gay Pride Parade this year?

RM: Yes, given that my name has been coupled with White's re-election efforts, it wouldn't have been fair to the other mayoral candidates to have me speak without allowing equal time to spokespersons for the other candidates. . . . So we decided that my role should be one of helping things go smoothly with permits, police protection, security . . . I felt better about doing that. After all, that's our day of celebration; to turn it into a political rally would have been an awful error.

Continued on page 17

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This article was translated from Espresso, an Italian political and cultural weekly which is as widely read as Time is in America but which, unlike Time, is more critical of all Italy's political factions, from extreme left to extreme right. It is one of the first major non-gay magazines to discuss gay issues critically, rather than simply publish results of surveys and questionnaires.

By Marisa Rusconi
(Translated by Mike Riegle)

"International gay camping! Gay summer! August 1-20, 1979" This is what the publicity reads for a camping trip in Calabria [a beautiful, sparsely inhabited region of southern Italy — trans. note] organized by *Lambda*, a newspaper of the gay movement. All the places for the trip were immediately taken.

"Gays! (whether on the left or not), *Lotta Continua* [a communist/radical newspaper — trans. note] has finally opened up its ass, its pages, to us gays and bisexuals. Let's take advantage of this chance to let our voice be heard against the family, the bourgeois state, and their reproductive ends." Thus writes a 17 year old who is in love with his "squalidly heterosexual" 28 year old teacher.

You might think, given the above examples, that the gay movement has stopped being "political" and has dived into the individualistic, anarchist "private": vacations, eroticism, guitar, and love in a sleeping bag. Not so. This summer, in fact, the long march of the Italian gay movement toward confrontation, not just on the streets but face to face, with the nation's institutions has taken a major step. The basis for this lies in the results of the most recent national elections with the dramatic advance of the Radical Party, which counts heavily on the votes of Italian society's various "outcasts," and in particular of many gays and lesbians.

The first step toward "taking the palace" took place this summer on June 28 in Torino, the home of Italy's first organized gay group [FUORI — Italian Revolutionary United Homosexual Front — started in 1971 — trans. note]. The Torino gays managed to get an official meeting with Communist mayor Diego Novelli. The first meeting was something like a minuet. The gays with their leader Enzo Francone, secretary of the Italian section of the International Gay Association, present a series of precise requests, Novelli smiles, shakes hands, pacifies everybody with the promise of "prompt attention to the matters at hand." They part content. But when the letter arrives with the mayor's specific responses to their requests, the gays become furious. They call a press conference. The tones are those of a declaration of

"Being Lesbian is Beautiful"

war. "The mayor and his junta have challenged us and we accept, no holds barred." In short, they give their word that it'll be a black September.

"What does that mean? Are you going to turn yourselves into gay terrorists?" I ask. "Not at all. Most of us are pacifists and the use of arms just gives our already police state government an excuse to get more violent than it already is. But we are planning a strong public struggle."

Only one of the Torino demands was met by the city government, namely that books and documents be placed in the public library that present the lives of lesbians and gays from more open cultural, political, scientific, and social points of view.

"It's true. They responded to at least this demand. But no attempt was made to have the police stop the continual violence against gays. On the contrary, anyone who is the victim of such an attack and dares to tell it to the police often gets treated as a criminal himself then. The mayor limited himself to a vague condemnation of violence in general and of discrimination against any citizen. Rhetoric. Then in response to our request for help in financing a film on the condition of lesbians and gays in Torino, we were told that 'subsidies of that sort were stopped years ago.' Well, then, what about the \$200,000 given last year to the Cultural Union, a branch of the mayor's party?"

Meanwhile, when I interviewed the mayor, he didn't seem to have much of a grasp on "what these crazy kids are looking for." He was genuinely surprised at their response, like someone might be who'd given what they thought was a fantastic gift and then been insulted in return.

I go to speak to Angelo Pezzana, for years now the person most representative and upfront in FUORI, and ask him, "Aren't these the inevitable frustrations of taking the reformist route and trying to work within the rules and mentality of the system as it stands?" His response reflects the disappointment members of FUORI feel about the actions of Italy's so-called "institutional" left. "This is yet another confirmation that they don't give a fuck about our problems."

I pursue my point. "But don't you feel that you're operating with a contradiction? You want to be part of a movement that profoundly changes the nature of our institutions and of the power relations that exist in them, and yet you're trying to do this in cooperation with those very institutions. It's like asking them to commit suicide." His response is that their strategy is actually just what it has always been, a struggle at two levels: "On the one hand, internally, among ourselves, our politics are those of trying to raise

our own consciousness about our sexuality and our oppression, developing freer forms of organization and working together etc.; on the other, externally, we've relied on demonstrations, public press conferences and protests and so on. But you can't spend the rest of your life in the streets carrying posters. The next step is inevitable. It's forming some sort of face to face relations with political and social institutions. At the moment we're putting to the test the institutional openness and commitment of Italy's left. The results have been very disappointing."

In Rome, however, in spite of the frequent episodes of violence against gays at the Termini Railroad Station [a favorite cruising place — trans. note] and elsewhere, things seem to have gone better at the institutional level. The mayor there, Giulio Carlo Argan, an independent, met with the local delegation from FUORI and took concrete action, not only at the municipal, but also at the national, level. He committed himself to working for the abolishment of those laws that discriminate against and punish anyone who has the courage to be open about being gay. The military code, for example, says that gays are sick and expels them without trial. And anyone who's expelled for being gay can't be subsequently employed in public office, and it isn't easy to find work anywhere else either then. Argan also promised that the city's legal resources would be used to examine and support the changing of laws that, he said, form a veritable *Berufsverbot* [German word, used in Italian, describing the fact of there being restrictions on the kind of work one is allowed to do, in this case due to their being lesbian or gay — trans. note].

An Italian Communist Party journal, *Rinascita*, after describing the meeting between Rome's mayor and FUORI, noted that in the end the significance of these first meetings, above and beyond any "library actions," is to publicly ask the left to overcome its tardiness and its silence regarding the issues surrounding lesbian and gay rights in particular and those regarding the more general issue of sexual politics.

A more than legitimate request. And if "gay pride" is a political reality in this new phase of the lives of Italian gays, whether they're reformists or revolutionaries, it looks as if the hour has come to go beyond their ghettoization (and self-ghettoization). One of the most interesting offshoots of this current strategy lies in the connections now beginning to be made, not only among Italian lesbians and gay men, but also with gay struggles in other countries.

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Humor

God Save the Queen

By Gregg Howe

The gay movement has brought gay people to a public prominence heretofore unknown and closet doors are being shattered throughout the United States. While gay liberation has not fully accomplished its goals, organizations are forming representing gay republicans, gay democrats, gay business persons, gay teachers, gay parents, gay priests and even gay military persons. All these organizations are a major breakthrough for gay people, but missing from the list is a group for one very important part of the gay male heritage. *The Queens*, those individuals who are still referred to as "the gay male stereotype."

At one time a man was pronounced gay if he wore brightly colored clothes, lipstick, or walked with a swish of the hips. Today a man may be viewed as gay if he wears a brightly colored construction helmet when nothing is being constructed in that general area.

I am concerned that the current trend for gay men to appear butcher than straight men may obliterate the history of the queens — those courageous individuals who, as history relates, threw the first rocks, and with their spiked pumps in hand, fought back at Stonewall.

It is not uncommon that a minority eventually reaches a point where it has enough clout to preserve its heritage. Such preservation is funded either by the government or by private donation. The government will allocate such funding only when a minority has become so vocal that it threatens

the "democratic process." The gay movement, with the exception of a small element, often referred to as the lunatic fringe, can hardly be labelled militant. Therefore, it is necessary for said funding to be privately raised.

In order to preserve this element of the gay male heritage, *the queens*, I feel an institution for this express purpose must be erected and heavily endowed. As far as I have been able to ascertain in my arduous research, there has never been such an institution. There are various rumors, however, although none substantiated, that in the early 1970s there was such an institution known as the *Wanda Worthless School for Wayward Dolls*. The organization is rumored to have been operated as an institution for higher learning, and is said to have been located in the ghetto of a major eastern American city, and to have been operated by a group of faggot nuns calling themselves the Woonu Order. The organization supposedly existed for a period of 3-5 years and is thought to have been funded by the Catholic Church's parochial school foundation. When funding for parochial schools declined and the church checked more closely into its facilities, the Woonu Order was disbanded, all its members summarily excommunicated, and the institution and all its records burned. Therefore, as I stated earlier, no records of the aforesaid institution exist, and despite an intensive search conducted by myself, I have been unable to locate either former members of

the Woonu Order or former students at the institution.

In deference to this alleged band of pioneers, I propose that the future institution be called the New Wanda Worthless School for Wayward Dolls (NWWSFWD).

The purpose of the NWWSFWD would be:

—Preserving the effeminate gay male heritage post-Oscar Wilde.

—Creating a viable alternative to those gay men forced into butch behavior against their will.

—Establishing role models for future generations of faggots.

The NWWSFWD would be organized in the manner of a traditional university and be made up of four colleges. The charter would allow new colleges to be established as the need arose. The initial four colleges would be: The College of Aesthetic Queens, The College of Glamour Queens, The College of Hippie Queens, The College of Political Queens, and The College of Butch (contemporary) Queens (this last a recognition of a new breed).

Each college will follow a two year program, with the exception of the Hippie Queens' College whose members will be allowed to float off after only one year.

Listed below are proposed general curricula for each college:

The College of Aesthetic Queens

This curriculum will be the most restrictive. Deviations from the curriculum will not be allowed unless the faculty decides the individual is a bona-fide eccentric.

Opera: The History. Emphasis will be placed on composers,

Continued on Page 15



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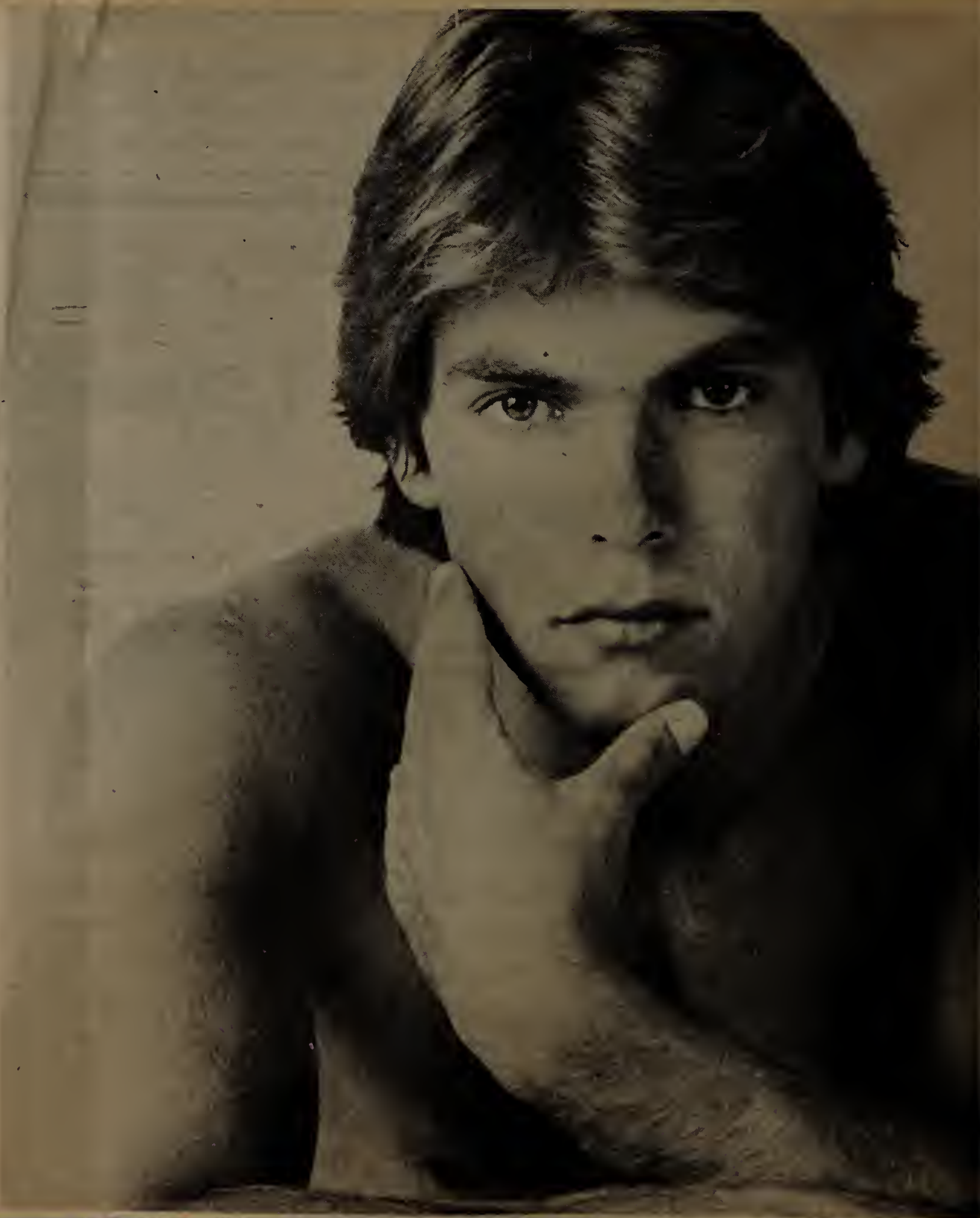
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BOSTON



Continued from Page 14
divas, tenors, and conductors with mandatory seminars in proper attire.

Painting: The History. Practical application concerning the painting of large canvasses, concentrating on landscapes decorated liberally with nymphs and satyrs.

Poetry: Writing and Quotation. Only iambic pentameter will be encouraged, and only the romantics and pre-Raphaelites taught. Suicide and unrequited love will be the major themes.

Epigram and Wit. This course geared toward the idolization of, or devastation of, another human being either living or dead.

The Nobility. Imitation of.

Antiques. The art of Interior Decoration.

Liquor. A knowledge of wines, aperitifs and cordials for snobbery purposes as well as for the simple imbibing of.

The College of Glamour Queens
All students in this college will take the following survey courses during their first year:

History of Women in Film. Lillian Gish through Barbra Streisand.

History of Women in Music. Helen Morgan through Jane Oliver.

History of Outrageous Costume Design. Orry Kelley through Halston.

History of the Broadway Musical. Proper behavior at a piano bar emphasized.

After the completion of the survey courses, the student will take his degree in either: *The Mary Pickford-Norma Shearer School* or *The Bette Davis-Joan Crawford Academy*.

Courses offered to these students in their second year would include:

Peroxide. Variations on a theme.

Accessories. The importance of

pumps, purses, jewels, and trashy hats.

Poise. In case of flood, fire, famine, or freak accident.

Alcohol and Pills. Tasteful Abuse.

Reading. Vicious remarks to be used without tact and with malice aforethought.

Terrorist Tactics. Upsetting more staid faggots; seminars and field trips emphasizing disruption of daily business in supermarkets, better dress departments, and laundromats.

The College of Hippie Queens

Of the four colleges, this is by far the most lax. It is designed to allow the individual qualities of each student to flower with as little direction as possible. However, the first semester each student will be required to take the following courses:

220,000 Years of Scarf Magic. The only accessory known to be utilized by Hippie Queens.

Arts and Crafts for Fun, Not Profit. Emphasis on weaving, macrame, and mandatory seminars in tie-dying.

7,000 Ways to Cook Brown Rice. Alternate course being *Creative Tofu*.

Free Clothing Boxes. Creating ensembles defying traditional tastes.

White Death. The evils of refined sugar.

Drugs. A careless approach.

Poetry. Cocksucking and Anal Imagery.

The College of Political Queens

Of the five colleges this is by far the most serious. Due to the subject matter and the emphasis put on proselytization, the students will be segregated from the other four colleges during their first year.

The following courses are required during the first year of study.

Leafletting. Design without any

sense of design. Field work will consist of badgering citizens of the community on streetcorners and in subway stations, and eluding police while pasting signs to storefronts, trees, etc.

Guilt. Cultivation of, in student and in those with whom he comes in contact.

Humor. Eradication of. Any student showing residual traces of humor at the end of the first year will be expelled.

Meetings. Attending of.

Anger. Installation of. Student will learn to become angry at any given moment and for any reason.

Speech. Politically correct.

The second year of the student's tenure will consist of independent study, emphasizing the creation of factions within the college.

The College of Butch Queens

This college will, of course, be the most experimental, as it deals with a still developing breed of queens. At the present time, the following courses have been proposed:

Drag. Policemen, Construction-worker, Lumberjack, Cowboy, Grand Inquisitor, Military.

Poppers. For Pleasure and Pain.

Accessories. Dildos, titclamps, chains, handcuffs, spurs, etc.

Tearing Clothing Strategically.

Fistfucking for Fun. Seminars in fingernail care and anatomy required.

Disco. Repetition as Art Form.

Drugs. Always mix, never worry.

Excrement is Exciting.

Although some will say the world is not yet ready for this institution, I say we must think ahead. The desire for assimilation by the not so silent majority of gay men into our present system will allow the former stereotypes to resurface as a part of—as opposed to as symbols of—the gay male world.

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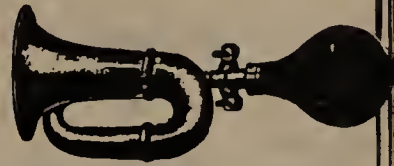
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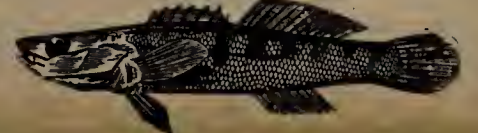
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Roll-On Deodorant (a man's kind of deodorant that really keeps you fresh; will not stain fabrics).

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Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genital-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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The Experience of Politics



Antonia Brico

Ellen Shub

Ellen Shub, Photographs

The Friends Gallery, 383 Huron Avenue, Cambridge; Monday — Saturday, 10 a.m. to 4 p.m., Tuesdays, 6 — 8 p.m., or by appointment, until September 7th (547-1267)

By Alice T. Friedman

Many readers of Boston area newspapers and magazines are already familiar with Ellen Shub's excellent photographs. Since 1973, she has documented people's movement struggles, particularly those involving feminism, health care, prisons and environmental issues. Her work has often appeared in local publications, frequently providing the only coverage of important political actions ignored by the mass media.

The small exhibit of Shub's photographs now at The Friends Gallery allows us to fully appreciate the high quality of these images, and to explore other subjects with her as well. There are numerous photos of people gathered together at demonstrations and rallies — at an Abortion Rights march, an anti-Nestle action, at a rally in memory of Harvey Milk, at the memorial march for the black women murdered in Boston — but each image is distinguished by its particular mood and purpose. Our interest is held by these photos because of their vitality and variety. Shub has a gift for capturing an event in a momentary juxtaposition of words on placards, expressions on faces and attitudes of bodies — her photographs do not simply record the

news, they describe experiences and feelings with which we can all connect.

This sensitivity is particularly apparent in the portraits of women that are arranged on one wall of the gallery. Famous faces appear next to those of women we would not normally recognize, but each person is clearly equal in importance. A very moving portrait of a young black woman titled "Aretha, The Flag Room, Framingham Prison" is placed alongside one of Antonio Brico conducting: one is all stillness and filled with the passage of time, the other full of movement and sound. In the portrait of Joan Little, one sees a strong woman in a quiet mood; her face projects a sense of purpose and a momentary calm that makes this a very lasting image. The portraits of men in the show are excellent, but those of women are particularly perceptive.

Another group of photos in the show deals with more conventional subject matter of art photography, but here too Shub has produced interesting images. An object as ordinary as an air pump on a gas station wall becomes a pattern of light and shadow; a couple in Maine smile at the camera; a little boy plays in a puddle and is bathed in sunlight. These pictures record bits of Americana in a much lighter mood than most of the other works shown here. They suggest a positive side of life that is part of the same political vision as the many photos of activism.

Shub has experimented with printing photographs on T-shirts

as an alternative to the corporate advertising that most people wear on their bodies. Some of these work particularly well because they make a clear statement with words and pictures, or with a photograph alone. The shirts with landscapes in color are less successful because they are difficult to read, but where this idea works it shows a sensitivity to the expressive potential of a new medium — and a wry sense of humor. One shirt shows the nuclear power plant at Three Mile Island with cows grazing in the foreground; the caption reads "Life: An Endangered Species."

Shub uses her art to get the message out and thus she provides people with T-shirts (for a small fee) to help them towards this same goal. Another nice touch to the show is the postcards which she has printed up, making these wonderful photos accessible to anyone quite cheaply. This is a small detail, but it shows that with sensitivity to one's audience as well as one's subject matter, it is possible to create an artistic experience that is both visually exciting and politically meaningful.

It is rare in these times to be able to go to a gallery and look at art work of high quality that also makes a positive statement. These pictures take a stand against oppression even though it is fashionable to think of art as being above common experience. Many artists express fears about their ability to bring these two things together. The process is a difficult one, but in Ellen Shub's photographs there is an example which others might well follow.

Film

Why Not? (Pourquoi Pas?)

Paris Theater, 5th Ave. and 58th St., New York, NY

By Harold Pickett

Coline Serreau's *Why Not?* is a heart-warming film of supreme beauty. It combines poetry and passion in an unrelenting drive to express an ideal both romantically and honestly. Serreau's ideal is a love that is unrestricted by conventional sexual mores, sex-roles, sexual orientation, and number of sexual respondents.

Sex here, though, is more than a variety of physical gratifications (as good as that is). Sex is a basic urge cloaked in protective layers of love. The characters show tenderness to one another; they touch and caress. Babies are known to have died from the lack of physical touching and tenderness. Serreau's characters might not actually die without tenderness, but their experience of life and their

effectiveness in daily living would certainly diminish. It seems equally important for them to have a loved-one to curl up with for tender sleep as it is to have passionate sex.

The central characters include Fernand (Sami Frey), Luis (Mario Gonzalez), and Alex (Christine Murillo). The men are lovers who also love and are loved by the woman. Each person's relationship with the other two is respected and valued by all concerned. We are presented with characters who have risen above jealousy and possessiveness. They serve one-another through their love without placing demands on what they give and receive. The individual happiness of the others and the maintenance of their rented house are the prime concerns.

While some might dismiss the idea as "bisexual chic," I suspect that such relationships and living situations are more common than

thought. Certainly, where homophobia didn't exclude same-sex relationships, these ideas and values were known by the Sixties hippies. Before that, bohemian artists and life-stylers were open to new forms of relating and living. What is unusual about this film is the validity accorded to the relationship between the two men and the lack of stereotyped characters.

Fernand is a strong and masculine man. He chops wood and fixes electrical appliances. He doesn't have a job away from the house. Instead, he manages the house, doing the cooking and housework for the family. He loses his temper and yells at the others for being messy and not putting away their clothes. He is also a tender person who, in one scene, brings flowers to Luis.

Luis is a musician in a nearby club and contributes his paycheck

continued on next page

MacCormack

Continued from Page 11

JC: What has the reaction been in city hall to your firm stand on not mixing public service with campaigning?

RM: It's been mixed. It's less difficult to handle now than it was at first. People have begun to understand better the position I've taken. . . .

JC: Do you think that your taking this stand is politic in the long run given that, if White loses at the polls, the community may lose its gay liaison and, if he wins, you'll have less "pull" with him because you didn't participate in his re-election effort?

RM: First of all, my concern is not with *me* being in the position, but with retaining the position itself. That's why I think the position of "gay liaison" should be made an issue with all of the mayoral candidates.

JC: Would you consider Mayor White to be "pro-gay"?

RM: Yes. Given the fact that he issued the executive order three years ago, given my appointment and the presence of Elaine Noble in city government, given the fact that there are a large number of women in high positions on his staff, I would say, yes.

JC: Why then do you feel that your campaigning for White "on the job" would be a misuse of your time?

RM: Because that's not what I'm paid to do. I'm paid by city funds — your money, the people's money. I'm not paid with campaign funds. I wasn't hired as a campaign worker. They're paying me to work for the gay community.

JC: Yet, if he is a "pro-gay" mayor, then couldn't you regard any work that you do to keep him in power as a service to the lesbian and gay community?

RM: [The most effective campaign tool] is the results that I can get. If people see that, because of my appointment, we've been able to change some things, then that will affect their decision as to how they vote in the mayor's race. But I think that I've got to keep my focus on issues in the community, and if people are satisfied with the responses [that I'm getting from the city administration], then they'll certainly want to do what they can to keep that going. The people will have to judge [the White administration] by the results.

Film

Continued from Page 16 to supporting the household. He's slightly younger and appears to be more "sensitive" than Fernand. We later find that Luis' mother has been mentally ill for years and that the situation has caused him mental troubles, too. When he returns from a visit to his senseless, physically stinking mother, he is near collapse. Fernand and Alex embrace and hold him, providing the love and support he needs to get through the pain.

Alex is an independent, strong woman. She's concerned with the quality of her life, rather than living by formulas. She left her husband to live with the guys. She loves Fernand and Luis and values their love for each other. Alex contributes money to support the household from her job as a reader to the elderly.

Later, Fernand leaves the house for a couple of weeks, returning with another woman, Sylvie. The premise of unrestricted, support-



JC: Each year that we have introduced pro-gay bills on Beacon Hill, lesbians and gay men have come a little closer to winning protection of our human rights. How do you feel that our image as gay people changed in the eyes of politicians?

RM: Politically, what's important is politicians' awareness of our existence. As in the mayor's race, the candidates have decided that they want to go after the gay vote. We weren't asked to prove its existence, we weren't asked to count our number; Kevin White has sought us out. Joe Timilty has done it. Mel King, clearly, has always done it. I think what's significant is that, a few years ago, we couldn't get in to see a state representative or any public official or candidate. Now we have them coming to us, asking if they can appear at gay functions, etc.

JC: What has happened? What did we do right politically?

RM: Maybe our increased visibility and increased vocalness in demanding our rights and demanding good treatment from the police and sticking with the gay rights bills. This brings people around. . . . Demonstrations are clearly important, but there are other means by which people grow increasingly aware of lesbian and gay people's existence: books about lesbians and gay men that have come out in the past year and coverage of lesbians and gay men in publications like *Time* magazine. . . .

JC: Do you think that lesbian and gay people's rioting, as they did in San Francisco on May 21st, con-

tributes significantly to this growth in our political clout?

RM: Well, there's no way that I could condone burning of buildings or police cars or doing damage to any property. But as far as demonstrations go, we had ours here in Boston in response to the craziness in San Francisco and it was much more orderly. . . .

JC: What was your personal reaction to the San Francisco riot?

RM: One of understanding. Anger has to find an outlet. And, on a very personal level, I get very upset to think that a person can get away with knocking off a mayor and a gay public official.

JC: Have you been in contact with other lesbian or gay male public officials across the U.S.?

RM: I've been in touch with Tony Silvestre, who works on the state level in Pennsylvania on the Commission for Sexual Minorities and Don Amador, my counterpart in Los Angeles. Harry Britt I've corresponded with. Charlie Brydon (co-chairperson of the National Gay Task Force), Tony, and I have discussed getting all of us together to discuss problems [we have in common as gay officials] and to exchange information about programs. For obvious safety reasons, we wouldn't tell anybody about it until afterwards.

But there aren't that many gay liaisons that we're aware of and we can't seem to find too many women. . . .

JC: Have you tried searching in women's commissions for liaisons to the lesbian community?

RM: No, but we will probably be doing that.

ive love is further tested with the introduction of the new character.

Plot and characters are complex. Serreau presents sympathetic, believable people whom we care about. Additional background about the characters would have been appreciated, such as how they met and their first involvements, but this absence is no serious detractor from the film. Rather, one suspects that the film's intention is to *explore* such relationships, and found their origins to be peripheral to the central theme.

Lesbianism is notably absent from the film. However, one of the most erotic moments is a scene where Alex combs Sylvie's hair. A friend suggested that this is possibly because Serreau is a feminist, and wished to avoid a specific sexual encounter between the women so as to omit the traditional sex-objectification of women.

By simply showing the relationship between the men as loving and good, *Why Not?* is a film that

goes beyond gay liberation. Twice, examples of bigotry are shown as ugly and vicious, but there is never an attempt to justify gayness. There isn't any need; the relationship exists and speaks for itself.

The characters live their lives fully and freely in the face of traditional morality. They defy sexism, homophobia, the holy bonds (bondage) of marriage, and the limitations of couple monogamy. The authority figures and representatives of "proper" living are shown as comical and sad. As such, the film is anti-establishment and revolutionary. Even more, it is visionary in its portrayal of our potential for overcoming barriers of materialistic and emotional possessiveness.

Why Not? is an exceptional film balancing comedy and humor with dramatic intensity. It is beautifully photographed and superbly cast. It moves with a quick pace, sustains interest, and never fails to entertain. It is destined to become a classic.



Ellen Shub — Photographic Exhibit

Friends Gallery

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Hours: Mon. - Sat. 10-4; Tues. 6-8

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I'll be out in 5 months and I'd like to write a gay man. (21 yrs old, 5'10", 150 lbs). Let me hear from you; Marcus Goodwin 30352, P.O. Box 2, Lansing, Kansas 66043.

Serving a short sentence and would like to write to some real gay men that I can relate to. (27, 6', br hair bl eyes). Please write: Mickey Rlding; P.O. Box 747, Starke, FL 32091.

I'm black, nice looking, 23 yrs of age, vegetarian, healthy, and I'd like to write to someone who's gay, black or white. Timothy L. Fears, 147-784, P.O. Box 57, Marion, OH 43302.

Ny name is Ricky Carcuro and I'm 19 yrs old, 144 lbs, light brown hair, and green eyes. I'd like to write to someone sincere. 063536, C-28-B, P.O. Box 1500, Cross City, FL 32628.

Young, sincere and lonely man looking for correspondence as I'm very lonely and have no one to write to. I'm black, 5'10", 27 years old. White or black. I'll answer all. Shephard Meggett 058677, P.O. Box 747, Starke, FL 32091.

I am a white male and gay, 30 yrs old, 6' tall and am interested in writing for friendship that might turn into a meaningful relationship. John Thomas 79-A-813, Clinton Correctional Facility, Box 367, Dannemora, NY 12929.

I am seeking an honest person who is fun-loving, respectable and intelligent in hopes of gaining one swell communication between that person and myself. My name is Mark D. Smlth 152-778, P.O. Box 69, London, OH 43140.

Hoping to be released within the next 90 days and to relocate outside of Ohio. I am 48, black, an athlete all my life. Will answer all letters, race or religion unimportant. Sincerely Is. Ralph Gholston, 145-096, Box 5500, 1582 State Rt 104, Chillicothe, OH 45601.

I am 24 yrs of age, and would like to correspond with someone gay for friendship. I am in search for a real, sincere man. Donald W. Tolbert, 142915, P.O. Box 45699, Lucasville, OH 45699.

I'm a young guy who is very interested in corresponding with someone for friendship, someone who is out 'on the streets'. Ny name is Ronnie Sanders, P.O. Box 747, Starke, FL 32091.

I am a member of the National Gay Task Force and would like to write to someone who is gay. My name is Donald Roberts, 37195, Indiana State Prison, Box 41, Michigan City, IN 46360. Also, I have a friend here who is also 34. He's straight but cool. His name is Clyde Delph and his number is 34913. (Box 41, Michigan City, IN 46360).

Gay, 24 years old, blond hair, blue eyes, loves to be loved; in prison now but not for long. Jim Jacobs 058493, P.O. Box 747, Starke, FL 32091.

I'm GWM who loves to be called Joni. 20, sexy hips & face to match, starving for love. Won't you drop me a line? Joni MC Queen 035117-A, P.O. Box 747, Starke, FL 32091. (5)

Interested in correspondence w/M or F. M, 23, 6'1", 195 Gemini, very experienced, very knowledgeable of myself. Donald E. Lee 151-026, P.O. Box 69, London, OH 43140. (5)

GBM, new to this country, no family. 17, wish to meet other gay people. Race does not matter. Earl Sutton, B-016142, P-1-N-8, P.O. Box 747, Starke, FL 32091. (5)

BM, 5'9", 126, blk h, brn e, honest, sincere, love reading, writing, meeting new people. Will ans all. Earl Dempsey 045087, P.O. Box 747, Starke, FL 32091. (5)

Declared gay, lonely, intelligent, witty, seeking any and all communication from gays who are willing to pass along a bit of their time to a deprived gay. Emerson Robert Clayton Jackson 036557, P.O. Box 747, Starke, FL 32091. (5)

29, like reading, writing poems, chess, weight lifting. Very sincere, will ans all. I love people. Carl Berry 147-284, P.O. Box 69, London, OH 43140. (5)

GWM, 19, brn h, bl e, 5'2", 123. Like music, reading, sports. Looking for pleasant relationship to continue after release. Will ans all. Thomas Hodges 035201, P-1-N-3, P.O. Box 747, Starke, FL 32091. (5)

22, need companionship. Will ans. all. David Graham 029547, N-1-N-2, P.O. Box 747, Starke, FL 32091. (5)

I would like to correspond with all who will write. Leslie Wardwell 059718, N-2-S-3, P.O. Box 747, Starke, FL 32091. (5)

I would very much like to write to someone regularly and form a great friendship. I am 21 and just beginning to come out. Joseph Sims, A-96048, Box 87, Menard, IL 62259. (5)

Yng, effeminate GM 25, Black, 5'7", 110 seeks understanding, friendship, love. Will ans all. Kenneth Ruff 152-753, P.O. Box 45699, Lucasville, OH 45699. (5)

Latin American, 5'10", 179, like to lift weights, will be turning pro boxer in 1980. Herman Pridgen 065230, H-108, P.O. Box 158, Lowell, FL 32663. (5)

ORGANIZATIONS

AUGUST CLEARSPACE EVENTS
25 Women's Canoe Trip on Concord River — meet 9am at Center
27 Drop-In Ctr. 1-4pm
29 Women's Concerns 8pm
(Alcoholism & Lesbianism)

SEPT.
1 Minds in Bodies Wkshp 4-6
4 Open Bilexual Rap 7:30
5 Men's Connection Movie Nite 7:15
6 Fundraising Com Mtg 7:30
7 Steering Com. Mtg.—Pot Luck, 103
Charles St. 7:30

8 Minds in Bodies 4-6
9 Outreach to Organizations 4-6
10 Drop-In Center 1-4
11 Publicity Committee Mtg 7:30
11 Education Committee Mtg 7:30
14 Men's Dance 9pm
15 Minds in Bodies 4-6

CLEARSPACE (617) 876-0215
485 Mass. Ave., Cambridge, MA 02139

GUIDE FOR NEW GAY GROUPS

Recently formed rural gay group seeks descriptions of the organization and activities of other groups, active or no longer functioning, nationwide. We believe there's no guide for fledgling groups and are therefore compiling one to share with others. From your successes and failures, what specific information can you report about membership, structure, publicity, funds, counseling, social/educational/political activities, etc? We'd like to receive a sample of your group's literature (newsletter, constitution, etc.) and detailed descriptions of your best programs. Washington County Gays, Box 1264, Montpelier, VT 05602

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) Includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays, Potluck Supper and Communion every Weds. at 7pm. 753-8360.

AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

Guardian, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. *Guardian*, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Utartian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

GM/F into S/M or B/D who would like to attend meeting of Eulenspiegel/Boston Please write GCN Box 93. (7)

PUBLICATIONS

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

FOCUS contest DEADLINE EXTENDED to October 1st. \$35.00 cash prize for best prose piece received. Fiction, features, essays, reviews. FOCUS has first publication rights on all entries submitted. FOCUS staff not eligible. Send your piece to FOCUS: A Journal for Lesbians, O.C.B.C. 1151 Mass. Ave., Cambridge, MA 02138

MODUS OPERANDI, a bi-monthly small press literary magazine, sample copy \$2.00. We also publish quarterly poetry anthologies. Sample copy \$3.00. M.O. Publishing Company, 14322 Howard Rd., Dayton, MD 21036. (9)

New England Bar Guide

MASSACHUSETTS

BOSTON

THE BAR

252 Boylston St. 247-9308
Disco dancing, mostly men.

BOSTON EAGLE

88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM

BUDDIES

733 Boylston St. 262-2480
Cruise-Disco.

CHAPS

27 Huntington Ave. 266-7778
Men.

DARTS

271 Dartmouth St. 536-8200
Dancing. Mostly men.

DELIVERY ENTRANCE

At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"

HARRY'S PLACE

45 Essex St.
Dancing. Men.

HERBIE'S RAMROD ROOM

1254 Boylston St. 266-2986
Leather. Men.
Sunday Brunch 7PM Thurs.

JACQUES

79 Broadway 338-7502
Mixed. Dancing.

NAPOLION CLUB

52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.

PLAYLAND

21 Essex St.
Men (some Women)

119 MERRIMAC

119 Merrimac St. 523-8960
Dancing. Men.
Tues.-Thurs. Buffet 9-11PM

SAINTS

(Call 354-8807) Women

SOMEWHERE

295 Franklin St. 423-7730
Disco Dancing. Mixed.

Sunday Brunch 12-2PM

SPORTER'S CAFE

228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM

TOGETHER

110 Boylston St.
Disco Dancing. Mixed.

1270

1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)

BROCKTON

ENRICO'S LOUNGE

20 Legion Pkwy
(617) 588-9716

BOB'S PLACE

44 Centre St.
(617) 588-9976

CAMBRIDGE

PARADISE

180 Massachusetts Ave. 864-4130
Talking, mostly Men

FALL RIVER

THE SWORD AND SHIELD

735 Pleasant 675-1949

LOWELL

COSMOPOLITAN CAFE

511 Market St.

LYNN

FRAN'S PLACE
776 Washington St.
(617) 595-8961

MR. DOMINIC'S

34-36 Central Ave.
(617) 595-9051

NEW BEDFORD

PLAYERS

145 N. Front St.
(617)993-9436

THE MEETING PLACE

1447 Acushnet Ave.
(617) 994-7674

NORTHAMPTON

THE GAYLA

Main St.

PROVINCETOWN

THE ATLANTIC HOUSE

Masonic Place
(617) 487-3821

THE CROWN AND ANCHOR

247 Commercial St.
The Town House

291 Commercial St.
(617) 487-0292

MS. 247

247 Commercial St.
(Women)

THE PIED PIPER

193A Commercial St.
(617) 487-1527
(Women)

POST OFFICE CABARET

303 Commercial St.
(617) 487-0098

RANDOLPH

RANDOLPH COUNTRY CLUB

(617) 963-9809

SPRINGFIELD

THE FRONTIER

19 Pearl St.

THE PUB

382 Dwight St.

ARBOR LOUNGE

Washington St.

TYNGSBORO

DIROCCO'S CABARET

Frost Rd. (Rte. 3A)
(617) 649-9186

WORCESTER

ISAIAH'S

11 Thomas St.

THE MAIL BOX

282 Main St. (413) 752-8992
Disco, Mixed.

NEW HAMPSHIRE

MANCHESTER

TUDOR CAFE

361 Pine St. (603) 623-9310

NORTH CONWAY

CAFE MUSE & CAPTAIN QUIG'S BAR

Main St. (603) 356-2313

PORTSMOUTH

SEA PORT CLUB

Rt. 1 Bypass (603) 436-9451

VERMONT

BELLOWS FALLS

ANDREW'S INN

(802) 436-3966

BRATTLEBORO

FLAT ST. DISCO

(Gay crowd on Wed.)

BURLINGTON

CHARLY B. GOODE

15 Centre St.
Mixed.

CONNECTICUT

HARTFORD

NICK'S CAFE HOUSE

1943 Broad St. (203) 522-1933

THE WAREHOUSE CAFE

61 Woodbine St.

CHEZ-EST

238 Columbus Blvd.

EVERGREEN

39 Webster St. 527-9895
(women)

NEW HAVEN

PARTNER'S

365 Crown St. (203) 624-5510
(separate women's room)

RICARDO'S COPA

130 Crown St. (203) 776-6404

THE PUB CAFE

168 York (203) 787-1809

PARKWAY

1574 Chapel St. (203) 798-9655

CALENDAR

The deadline for Calendar items is Tuesday at noon for the following issue.

26 sun

Cambridge, MA — CLOSET SPACE (WCAS AM 740). 'Sex and drugs and rock n' roll.' Different folks with different strokes talk about the many ways to meet people.

Boston, MA — Multi-motion ERA Parade. Celebrate Women's Equality Day by biking, jogging, walking or skating 10 miles to raise money for the ratification of the Equal Rights Amendment. Meet at the Boston Common, across from the State House at 9am. PARTICIPANTS MUST COLLECT SPONSORS IN ADVANCE! To let us know you're coming, for sponsor sheets or for more information, call Boston National Organization for Women, 661-8015.

Boston, MA — Informal rap group organized by and for Asian lesbians and gay men meeting for the first time. Glad Day Book Shop, 22 Bromfield (2nd Floor). 8pm. For more information call Song Huet at 542-0144 or Lillian at 236-4710.

Boston, MA — Lesbian and gay volunteers needed to answer the phones for WGBH fundraiser. From 8:30pm sharp until 11pm. Call Mike at 426-4469 if you plan to go. WGBH, Channel 2, will be showing *Word Is Out* and Quentin Crisp's *The Naked Civil Servant*. Let us know ahead of time if you can go. We need a lot of people.

27 mon

Morristown, NJ — Gay Activists Alliance in Morris County will show a film entitled "In The Best Interest Of The Children" at the Unitarian Fellowship Church at 8:30pm. Admission is free. All welcome.

29 wed

Cambridge, MA — ClearSpace, 485 Mass. Ave. will hold a Women's Concern Meeting at 8pm. The topic will be "Alcoholism and Lesbianism" with guest speakers. All women are welcome. Call 876-0215 for more information.

Selem, MA — members of the North Shore Gay Alliance (NSGA) will be meeting at Pickering Wharf to take the 7:30pm cocktail cruise on the 'India Star.' \$4 Cash bar. Call 927-2605 for more info.

New York, NY — The Gilnes presents: The Complete Carson McCullers on Film. *The Heart Is a Lonely Hunter* and others. The Spike Bar, 20th St. & 11th Ave. 8:30pm. Donation requested.

30 thurs

New York, NY — West Side Discussion Group. 'The plus values of therapy for gays' with professional therapists speaking and leading a discussion on gay therapy. Unisex. 26 Ninth Ave at 14th St. 8:30pm. Social hour with free refreshments. Donation \$2.

Cambridge, MA — Planning committee meeting for the Sept. 27 Lesbian/Gay Town Meeting. Extremely open to everyone. Potluck dinner at 8:30, meeting at 7:30 sharp, 285 Harvard St. #102 (near Central Square).

fri 31

Boston, MA — Chiltern Mt. Club. Three day canoe trip on the St. Croix River. Call Roy Robertson for more information at (817) 661-0996.

Missoula, MT — Out In Montana will hold a Labor Day Weekend Campout/Dance on private land in Stevensville, Montana. Friday night is talent night, Saturday night is a disco under the stars and Sunday is a Bluegrass Band. For more info, call Sally at (406) 549-6803 or Bryen at (406) 728-8758.

sept 1 sat

Boston, MA — Chiltern Mt. Club will go bird watching at Plum Island, MA. This time of year is good for shore birds. Contact Barbara Peese at 387-0394.

Athol, NY — A Women's Place will hold a Music and Song Festival on Saturday and Sunday. For more info, call Marilyn Rader at (518) 823-9970.

2 sun

Cambridge, MA — Closet Space (WCAS AM-740) will discuss the service needs of the gay/lesbian community at 10am.

3 mon

Boston, MA — Wider Opportunities for Women, 413 Comm. Ave. will hold support group for the unemployed job hunter. Call 281-2060 for more info.

Morristown, NJ — Gay Activist Alliance in Morris County will hold a Labor Day cookout. Call (201) 782-6217 for more info.

4 tues

Boston, MA — Both the Gay Caucus to Elect Mel King, and Barney Frank invite you to a benefit for Mel King's campaign. To be held at the Bar, 252 Boylston, from 8:30 on. Drinks are 1/2 price and a \$5.00-\$20.00 donation requested.

New York, NY — West Side Discussion Group. "Legal Implications of Women Loving Women." Part 2. With Nathalie Rockhill, attorney affiliated with Lambda Legal Defense at 8:30pm. 28th Ninth Ave. at West 14th St., third floor. Social hour with refreshments follows. \$2 donation. Women only.

5 wed

Cambridge, MA — Cambridge Gay Political Caucus planning meeting for upcoming election. New faces welcome at 48 Eustis St. at 7:30pm. Call 876-3019 for more information.

6 thurs

New York, NY — West Side Discussion Group. "Gays on the Fall Political Scene." Gay candidate Robert Rygor leads a panel of gay candidates and political experts. 28 Ninth Ave. at W. 14th St. 3rd floor. Followed by a social hour with refreshments. \$2 donation. Unisex.

Cambridge, MA — Planning committee meeting for the Sept. 27 Lesbian/Gay Town Meeting. Extremely open to everyone. Potluck dinner at 8:30, meeting at 7:30 sharp. 285 Harvard St. #102 (near Central Square).

8 sat

Boston, MA — Chiltern Mt. Club. Day hike on Bald Face Mt. in Maine. For more information call Peter Allen at home (207) 743-5407 or work at (207) 743-8225.

Athol, NY — A Women's Place. It's Harvest Time! Call (518) 623-9970 for more information.

9 sun

Cambridge, MA — CLOSET SPACE (WCAS AM-740). Transsexuals talk about their lives and society's prejudice. 10am.

Portsmouth, NH — Regular meeting of Seacoast Gay Men. For more information and location, call 803-431-7877 evenings.

10 mon

Morristown, NJ — Gay Activist Alliance in Morris County will hold a coffee house at the Unitarian Fellowship Church at 8:30pm. Call (201) 782-6217 for more info.

Boston, MA — Wider Opportunities for Women at 413 Comm. Ave. hosts a continuing support group for the unemployed job hunter from 8:00-8:00pm. Call 281-2060 for more information.

Cambridge, MA — Lesbian and Gay Folk dancing at the Phillips Brooks House in Harvard Yard. 7-9:30pm. For more information call Dee at 661-7223 or Michael at 492-1339.

regular events

sun

Boston, MA — CLOSET SPACE (WCAS AM-740). Join co-hosts Muffy Wheeler and Joe Martin and their guests at 10am.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's center, 243 W. 20th St. 3pm. (212) 691-5460.

New York, NY — Men's rap for gay and bisexual men. Identity House, 544 6th Ave., 243-8181. 2:30pm.

Boston, MA — Gay Recreational Activities Committee (GRAC) will be sponsoring roller skating every Sunday. Call 282-9161 for details.

mon

Boston, MA — Gay Light Support Group for high school and college age women who are or are considering being lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

New York, NY — Gay Men's Health Project. Counseling, referrals, information, free VD testing. 74 Grove St. 7:30-10pm. (212) 691-6969.

Morristown, NJ — Gay Activists Alliance in Morris County meeting at the Unitarian Fellowship, Normandy Heights Rd. 8:30pm (201) 691-0388.

tues

Cambridge, MA — Daughters of Bilitis, organization for women, has discussion group every Tuesday at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for information on DOB activities.

New York, NY — West Side Discussion Group. Women's discussions. 8:30pm. 26 Ninth Ave. at 14th St. Social hour with refreshments follows. \$2 donation.

Boston, MA — GAY WAY (WBUR 90.9FM). Join co-hosts Ann Meguire and David Socia and their guests at 8:30pm.

New York, NY — Lesbian Mother Custody Center — Dykes and Tykes. Legal Custody Clinic. 110 E. 23rd St. Room 502. Appointments: 780-5777 or 777-8358.

White Plains, NY — Westchester Gay Men's Association weekly rep session and social at 255 Grove St. 8-11pm.

wed

Boston, MA — OUT HERE! Evening summer rep group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us for an alternative to the bars to meet and talk about our lives.

Cambridge, MA — Daughters of Bilitis discussion group for women over 35 on the second Wednesday of each month. 8pm. Old Cambridge Baptist Church, 1151 Mass. Ave. Call 661-3633 for more information on DOB activities.

New York, NY — Chelsea Gay Association (last Wednesday only) meeting and coffee-house at St. Peter's Church, 346 W. 20th St. 924-9434.

thurs

New York, NY — West Side Discussion Group. Men's and women's discussions. 26 Ninth Ave. 8:30pm. Social hour with refreshments follows. \$2 donation.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome. Free!

Cambridge, MA — Daughters of Bilitis discussion group every first, third and fifth Thursdays of the month at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for more information about DOB activities.

fri

New York, NY — Disco Coffeehouse Dance at 26 Ninth Ave. 10pm. (212) 891-4733.

sat

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, reps, and projects.

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